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Vol. XLVIII MAY 1955 Number 4

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Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church. *Entered as second class matter May* 1, 1907, *at the post office at Princeton, N.J., under the Act of Congress of July* 16, 1894.

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Edward Howell Roberts, D.D., 1895-1954

The Princeton Seminary Bulletin

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THE PRINCETON SEMINARY BULLETIN

Edward J. Jurji, Book Review Editor

AS SPRING RETURNS

The return of spring, and the vernal splendor which begins to clothe the campus and environs, arouses a meditative mood. One feels the disposition to muse, "to look before and after, and pine for what is not." New vistas open up before us; the past also comes to remembrance.

I

While the shock that attended the passing of our late Dean, Edward Howell Roberts, has been softened somewhat as December 13, the day of his death, recedes into the past, his beloved figure lives on in memory. His loss is even more acutely felt today than at the time of his decease. On the Monday of Commencement, June 6, a Memorial Service for Dr. Roberts will be held in Miller Chapel. The Service will be under the auspices of the Alumni Association and will be held in the interval between the Club and Class dinners and the Reception at Springdale. In the meantime, Dr. J. Donald Butler has been rendering invaluable service as Interim Dean. A permanent appointment to the deanship will be made by the Board of Trustees at the Board's Annual Meeting towards the end of April.

II

On the occasion of a special meeting of the Board of Trustees on February 1, two memorable ceremonies took place in Miller Chapel. The first was the Installation of two new professors, the second, the dedication of a new Communion Table and the acceptance of a Celtic Cross.

After signing the traditional formula, the new professors, Dr. Elmer G. Homrighausen and Dr. J. Campbell Wyckoff, delivered deeply impressive inaugural addresses. Dr. Homrighausen becomes the first incumbent of the Charles R. Erdman Chair of Pastoral Theology. Dr. Wyckoff succeeds him as Thomas W. Synnott Professor of Christian Education. Their addresses are printed in this issue of the *Bulletin*. In these same pages readers will also find the very moving charge given to the new professors by the President of the Board of Trustees, Dr. Peter K. Emmons.

The new Communion Table was dedicated the same afternoon. Its chaste colonial form blends perfectly with the chancel in which it is located. Upon a bronze plate at one end of the table the following inscription may be read: "To the glory of God and in memory of Lewis Seymour Mudge, D.D., LL.D., a member of the Class of 1895, Vice President of the Board of Trustees, 1939-

1945, Moderator of the 143rd General Assembly and Stated Clerk, 1921-1938, this Communion Table is dedicated by his wife and son." The table, apart from the sacred use for which it has been given, will serve to enshrine the memory of a distinguished alumnus, Trustee and churchman. Lewis Mudge, Junior, is now a senior in the Seminary.

It was in every way fitting that the ceremony of dedication should be in charge of Dr. Eugene Carson Blake who is Dr. Mudge's successor as Stated Clerk of the Presbyterian General Assembly. Dr. Blake, who is himself an alumnus and Trustee of the Seminary, is also the recently elected President of the National Council of the Churches of Christ in America. His apt and thoughtful discourse and the dedication prayer which he offered appear also in this issue. As regards the Celtic Cross, the gift of Mrs. Charles D. Reimers of Fort Worth, Texas, and of her son, Carl, who also is a senior in the Seminary, it will serve to link Miller Chapel, and each worship service in that hallowed place, with one of the significant sources of the Reformed tradition.

III

There is clear evidence that our Faculty is moving steadily towards a new peak in literary production. Since the present school year began, three books have been published by Faculty members. In the fall a new book appeared written by Dr. Lefferts Loetscher, Professor of American Church History, entitled *The Broadening Church*, and published by the University of Pennsylvania Press. In the course of the winter, the Bobbs-Merrill Company of Indianapolis published a book specially designed for laymen, entitled *The Dawn of Personality*. It came from the pen of Dr. Emile Cailliet, Stuart Professor of Christian Philosophy. Shortly after Dr. Wyckoff's inauguration, the Westminster Press published a new volume which bears his name under the title *The Task of Christian Education*. At the present moment several other books written by members of the Faculty are in the press and will appear very shortly. The Faculty of Princeton Seminary is thus addressing itself in an increasingly significant way to the great issues of theological education in our time, and this fact is impressing many minds throughout the nation and the world.

Evidence of this has recently appeared in a chapter entitled "A Glance at the Future," which forms the conclusion of a new book by David Wesley Soper entitled *Men Who Shape Belief*. This book is the second volume of a series, *Major Voices in American Theology*. Among the names listed by the author as significant, because of the way in which they are applying theological ideas in various spheres of thought, are five members of the Princeton

Seminary Faculty, a larger number than is listed from any other seminary in the country. Clearly a new heyday is approaching, a tomorrow for which many have longed and prayed. Of the seventeen so-called "Major Voices" whose work is discussed by Dr. Soper in his two volumes, the only administrator in the group, for whom theological writing has had to be largely extracurricular, and who has never thought of himself as a technical theologian, is also a member of the Princeton Seminary family.

IV

A further word should be added about the Faculty. At the beginning of the second term, that is, early in January, we had the joy of welcoming to the campus the new professor of Homiletics, Dr. James W. Clarke, pastor for ten years of the Second Presbyterian Church, St. Louis. Dr. Clarke has come to us from one of the leading churches of the nation where he achieved a great reputation as a preacher and pastor. Impelled by a profound sense of vocation and a desire to dedicate all that he has during the years that remain to the training of young men for the Christian ministry, he left his parish at a very great financial sacrifice. His presence in our midst as the first incumbent of the new Francis Landey Patton Chair of Homiletics has brought a great thrill to our entire Seminary community.

During the third term of the present school year, three Faculty colleagues are on Sabbatical leave. Paul L. Lehmann is in Strasbourg, France, where he is engaged in research on some of the unpublished writings of John Calvin, and completing work on a new book on Christian ethics. Hugh T. Kerr, Jr., is in literary seclusion among the mountains of Mexico. Elmer G. Homrighausen has undertaken a special theological mission to the seminaries and churches of East Asia. His trip is sponsored and financed by the Nanking Seminary Foundation.

V

Many readers of the *Bulletin* will have heard of the new theological fellowship program which has been made possible by money made available by the Rockefeller Brothers Fund and which functions under the auspices of The American Association of Theological Schools. The idea of this program is to make fellowships available for Christian young men of exceptional intellectual caliber, just graduated from college, who may not have decided definitely upon the vocation they will follow. During a year's theological study in some seminary of their choice, they are given an opportunity to consider whether the Christian ministry may not be God's will for their

lives. Fifty such fellowships have been awarded for the academic year 1955-56. Several of those Rockefeller fellows have chosen Princeton Seminary as the institution where they desire to study. The experiment is an interesting one, while it also has its perils, and we shall look forward to the outcome in prayer and hope.

I trust that when the next *Bulletin* appears it will contain the news that all the obstacles in the way of erecting our new Robert E. Speer Library have been overcome. May the fall season, when the leaves are turning brown, witness the beginning of operations upon the building for which we have longed and prayed, and which we so desperately need.

Let me conclude these musings by expressing the gratitude of our entire Seminary family to the host of Alumni and friends of the Seminary who in recent months have sent contributions for the on-going work of the institution, or have designated their gifts for special causes. Some of these gifts have come from abroad, from missionaries on the frontiers of the Kingdom and from members of national churches for whom Princeton Seminary is their Alma Mater.

J. A. M.

THE SACRED PARTNERSHIP OF TRAINING DISCIPLES

PETER K. EMMONS*

IT is beyond my power to express the thrilling joy which I feel as I have the high privilege of assisting in the inauguration of you two beloved brethren in Christ in these two particular Chairs of sacred instruction. It has been my great privilege to count as one of my warm personal friends, as well as one of my honored and respected Professors, our beloved colleague, Dr. Charles R. Erdman, in whose honor the Chair in Pastoral Theology has been named.

In a day when Princeton Seminary had gotten rather far removed from the throbbing life of the parish church, Dr. Erdman was called from a successful pastorate to this campus. With the warmth of his human friendliness, the depth of his spiritual insights and the clarity of his Scriptural interpretations, he succeeded in making sound theological scholarship completely relevant to the contemporary scene. I doubt not that there are hundreds of his former students who, like myself, are still reminded of his timely comments as we continue to search the Scriptures for the eternal truth which the people of our parishes so much need.

Then I also had the great privilege of knowing rather intimately, as a fellow-member of the Board of Trustees and in other relationships, that Godly stalwart of the Faith and plain Saint of the Common Way, Thomas W. Synnott. Here was a man of humble origin, who succeeded in amassing a sizeable fortune of this world's goods; but he never lost sight of his sense of Christian Stewardship in the things which God had entrusted to him.

In a day when there was not nearly as much emphasis on the teaching function of the ministry or the Church as there is today, Mr. Synnott conceived the idea of making Christian Education an integral part of the training of every Presbyterian pastor. To this end he arranged that a very large proportion of his life's savings should be perpetually devoted to this purpose.

Because of my very personal relationships with these two men of God, so different in their background and yet so completely united in their purpose and spirit, I count it a special joy to have a part in inaugurating you, Dr. Elmer G. Homrighausen, as Charles R. Erdman Professor of Pastoral Theology, and you, Dr. D. Campbell Wyckoff, as Thomas W. Synnott Professor of Christian Education.

As you undertake the solemn obligations and important duties of these offices, may I ask you to think with me for these few moments on "The Sacred Partnership of Training Disciples." In order that we may fit our thoughts into the pattern of Christ's purpose, I want to turn to a word of Scripture which

* The Charge delivered at the Inauguration of Professors Elmer G. Homrighausen and D. Campbell Wyckoff.

has come to mean a great deal to me in these recent years. It is found in St. Mark's Gospel, Chapter 3, vs. 12 and 14 (RSV): "He went up into the hills, and called to him those whom he desired, and they came to him. And he appointed twelve to be with him, and to be sent out to preach, and have authority to cast out demons."

I should like to suggest to you that today this same Divine and Living Christ is calling you two brethren into a sacred partnership with himself in continuing this same process of training disciples "to be with him, and to be sent out to preach and have authority to cast out demons."

"He called to him those whom he desired."

First of all, I would emphasize what I'm sure already looms large in your thinking—that yours is a most sacred task because every young person to whom you minister in your work is a *person with a call.* Each one of these students has had an experience in which God Himself has spoken in a very intimate and personal way, calling them to this specific type of Kingdom service.

Then "he appointed them to be with him." In dealing with these young people, either in the classroom or on the campus or in the experience of worship, it is your task to help them to "experience the Presence." It is my conviction after many years in the pastorate that the people in our churches—and those whom we want to get into our churches, as well—need this far more than they need any words of wisdom which we can speak. They need to know what it means to "be with Him"! Help these young men and young women to see this as one of the majors in their life work, to help others to experience the Presence—to "be with Him."

There is another thought in this verse which seems to me to be of the utmost importance in this sacred partnership of training disciples to which you have been called. When Jesus appointed these men to "be with Him," they found themselves *together.* That is to say, they found themselves to be a part of a glorious, sacred and unbreakable *fellowship* in Christ. Your task is to help these young people to understand, appreciate and give themselves to this Fellowship of the Body of Christ which knows no barriers of race or class or color or denomination.

Finally, Christ appointed them to "be sent out." This is a fellowship *with a purpose.* Christ has not called us to himself in order to confer upon us the honor of being members of a select society, or in order that we enjoy the security of a comfortable little sectarian sanctuary of like-minded people. He has called us, as he called the twelve, to "be with him and to be *sent out.*"

It is your task to help these young people to see that they are a part of a fellowship *with a mission.* They are being sent out to preach, that is, to proclaim *"good news"* to a world which needs it desperately. And they are being sent out to "have authority to *cast out demons,*" that is, to redeem life from the powers of evil which have such a strangle-hold on it. In this sacred partnership in training disciples, you are getting men and women ready to be the heralds of God's Good News and the authoritative liberators of men and society from the demons of destruction.

Yours is a divine mission and it demands super-human powers; but in the

Providence of God and by His Holy Spirit you have divine resources at your command. May God bless you and keep you in all your way and make you complete in every good work to do His Will through Jesus Christ our Lord, to whom be glory forever and ever. *Amen.*

TOWARD A PASTORAL CHURCH

ELMER G. HOMRIGHAUSEN*

PRESIDENT Emmons, President Mackay, members of the Board of Trustees, colleagues of the Faculty, alumni, students, distinguished guests, and friends of Princeton Theological Seminary.

It is with deep feeling that I assume this newly-established Chair of Pastoral Theology, which bears the highly-esteemed name of Charles Rosenbury Erdman. Permit me to express my personal appreciation to the members of the Board of Trustees for the confidence which they have placed in me and for this singular honor which they have conferred upon me. And though it is a joy to occupy this Chair so closely associated with one who is as honored and loved as Dr. Erdman, it does lay upon the incumbent a responsibility which can be borne only through the generous support of friends, and with the all-sufficiency of the grace of God. May I add that it has been a sacred joy and a stimulating experience to be associated these seventeen years with the members of the Board of Trustees, the members of the Faculty, the alumni, the students, and friends of Princeton Theological Seminary. Acutely aware of the high privilege that has been mine, and deeply conscious of my inadequacies, I assume this new responsibility in the hope that we shall all continue to support one another with counsel and prayer to the end that this center of learning and piety may fulfill its high calling in these critical but challenging days.

When William Stubbs was the Bishop of Oxford, he was once asked his opinion about preaching by a young curate. His reply was, "Preach about God, and preach about twenty minutes." Since the statement meant to suggest to the young clergyman that the preacher's major theme is God, and that he should not try to say everything about the subject in one sermon, it is relative to my theme and my situation. I am to speak about the subject—*Toward a Pastoral Church*, within twenty minutes. My subject, no doubt, is related to the church's major theme: God. But I am sure that after twenty minutes are past you will say that the professor has left a great deal to be said on the subject!

I

The term "pastoral theology" sounds strange to modern ears. Yet, it is one of the oldest disciplines in the church and in society. In fact, some kind of pastoral theology and ministry is a part of every religion and culture. Even among modern non-religious societies some kind of guidance and therapy is to be found.

In its Christian connotation, pastoral theology is rooted in the Old Covenant with its moral, ceremonial and civil laws, its religious institutions, its official personnel, all of which were aimed to regulate personal, family and social life, to provide personal and so-

*Inaugural Address, February 1, 1955, Miller Chapel.

cial cleansing and reconciliation, to offer sound guidance in the conduct of life. The objective was holiness, or health of life through obedience to the commandments and statutes of Jehovah in the holy community. Kings counseled with prophets, and were accessible in cases of dispute. Prophets counseled the nation and its leaders. Proverbs provided capsuled wisdom for the governing of the practical affairs of life.

The ministry of Jesus involved personal relations with individuals and groups. His Nazareth manifesto proclaimed the pastoral objective of his life and work. His ministry was pastoral in intention, as it was pastoral in expression.

"The cure of souls has been a vast historic enterprise."[1] It includes the pastoral efforts of the Apostle Paul, the restorative and healing ministry of the early Church through corporate discipline and confession, codes of behavior and books of instruction for clergy and laity, the scrutinies and the penitentials, the confessional, and all the developments which have taken place since the Reformation through a succession of great pastors, through the emergence of a new kind of congregational life, through changes in theological and philosophical thought, and through new developments in medicine, politics, education, psychology, social work, missions, mental health and cult life.

Pastoral theology today has come into an embarrassing wealth of knowledge and techniques relating to human nature. It is in the midst of evaluating these findings in the light of its Christian heritage, assimilating what is of undoubted value in these fields and recovering its distinctive vocation and task.

Heretofore, pastoral theology has been associated with the "unending warfare against sin and sorrow of the teeming human generations, man by man," as McNeill puts it. It has been regarded as the ambulance division of the Church, whose business it is to minister to the casualties in the bitter warfare of life. In this respect, it has been associated with the office of the pastor. Surely, remedial and curative work is its master concern. And this task is especially urgent in a day when the casualty list is mounting, the field is replete with competitive counselors, the theories of "adjustment," "maturity," and "normalcy" regarding human nature are confusing, the impact of new currents in theological thought on the nature and destiny of man are challenging, and the task of the Church in relation to medicine, education, professional counseling and community service is not too clear.

But, while this curative work is a special responsibility of pastoral theology, my contention is that pastoral theology is also charged with the responsibility of preventive therapy. The restoration of a pastoral Church would go far toward providing that spiritual health and mature wisdom which would prevent serious personality casualties and also provide the pastoral care necessary for those who have been badly wounded in the warfare of life.

It is in the light of this background and the current situation that I have ventured to speak of pastoral theology

[1] McNeill, John, A History of the Cure of Souls. P. 333. New York, Harpers, 1951.

and its relation to the realization of a pastoral Church. This is not to imply that the Church is not now pastoral, nor that this emphasis has not been stressed in the history of Christianity. Nor dare I propose that it is possible within the scope of this address to give a blueprint for a pastoral Church! In keeping with the subject, I hope to suggest some ideas which may lead the Church toward the fulfillment of its pastoral vocation.

II

First, there is need for a pastoral church in our day. We have but to look at the personality crisis of our time to sense that the maladjustments of life have increased in number and intensity. The sordid story is all too familiar: Delinquency, suicide, murder, alcoholism, divorce, crime, drug addiction, violence, and war. These are but surface symptoms of the deep disturbances within the spirit of man which result even in physical breakdown. Karen Horney maintained that "the neurotic personality of our time" was but a "step-child of our culture."[2] The radically disturbed framework of man's individual existence, together with his inability to understand himself and know the way in which his God-given powers of life may be creatively expressed, thrust him into a hell of guilt, hostility, anxiety, frustration, loneliness, despair and the will-to-die. Who will help him to freedom, to self-respect, to growth into maturity, to victory over evil, to meaningful community life, to a high sense of vocation in the economy of God? Who will be his neighbor? For modern man is lost from his true relationships; his distress, we believe, indicates that the loving judgment of God is prodding him to find the things that belong to his peace. The Gospel is the "way," the "truth," the "life."

But society, too, is in need of a pastoral Church. In the words of L. K. Frank, "Our culture is sick, mentally disordered, and in need of treatment. . . . Society, not merely the individual, is portrayed as the patient."[3] A scientific civilization may offer the individual many and varied comforts, immunization from ancient and dreaded scourges, release from tyrannical and cramping superstitions, and an enlargement of his senses and power, but it produces depersonalized cities, mass-mindedness, concentrations of economic and political power, and other dangers which may cause man to forfeit his life even as he gains the whole world.

The individual, feeling that his existence is threatened, may protect himself from anxiety by meekly submitting, by lusting for power, by taking recourse to past tradition, by kow-towing, or by sheer withdrawal. Walter Horton has called attention to the social consequences of our personal situation: Escapisms ranging from alcoholism to sex license to a desire to run off to the South Sea Islands; high-pressure religious emotionalisms; exclusive loyalties (Hitlerism, Communism, and other isms); war, which is the violent outburst of mass emotional tension.[4]

These cry out for the pastoral com-

[2] Horney, Karen, The Neurotic Personality of Our Time. Norton, New York, 1937.

[3] American Journal of Sociology, 1936. Pp. 355ff.

[4] Craig, Clarence T., Ed. The Challenge of Our Culture. Pp. 105-135. Harpers, New York, 1946.

munity. Nor can we escape an unrelieved sense of worry. It is related to man's age-old fear to "look God in the eye," which is a kind of existential evasion which results in guilt, that deepest of man's ills, the only cure for which is humility (honesty) and repentance (self-judgment) before God. Until man is reconciled to the Ground and Succor of his existence, he is not man.

Peter Drucker made the astonishing statement a few years ago that the social problem is the problem of our time. All of the revolutions in this century have been social in intention (fascism, national socialism, and now communism). And he went on to say, in effect, that each one of them represents man's search for "church." The philosophy and the methodology of these pseudo-churches are false, dangerous and even demonic, but the basic human urge and the corporate drive which initiates them should humble the Church which claims to be the beloved community, and it should impel the Church with repentance and love to become for mankind what God intends it to be. These new collectivisms, these new counselors and pastoral guides, these new sects and cults, which express themselves in books, in movies and television, on the stage, in journals, and in new human orders, are appealing to the anxious spirits of our time who have suffered from our anarchy of values, our rootlessness, our loss of social ritual, our failure as a pastoral community.

For some time many churchmen have called attention, and with reason, to the professionalism of the pastorate and to the institutionalism of the Church. T. S. Eliot calls for a distinction between the Christian community (The Church) and the Community of Christians. Nels Ferre writes, "The deepest failure is not failure of organization, but the failure of the Christian Church to be a vital fellowship." (*Return to Christianity.*) And Emil Brunner in *The Misunderstanding of the Church*,[5] maintains that all too often we have been falsely identified the ecclesia (the supernatural fellowship or koinonia) of Jesus Christ and the Church or the historical institution.

Surely, everyone here believes the Church to be an eschatological community, but he also believes that the Church in history is called to become a pastoral community with the spirit of *agape* throbbing within its members and expressing itself in the total human community in which it is set. Time forbids an examination of the ways in which the Churches have been unduly influenced by secular standards, class strata, race discrimination, professional clericalism, impersonal institutionalism, and other factors which have tended to make them less or other than pastoral communities.

III

What then, is the nature and function of a pastoral Church?

It is not my intention to enter upon a theological discussion of the Church. That there are differences of opinion on the subject can be seen by reading the Faith and Order reports of the ecumenical movement. There are indications that the emphasis of the last century upon the Church as an associa-

[5] Westminster, Philadelphia, 1954.

tion of Christians is now giving way to the conception of the Church as created "from above and not from below." Its source is in God and not in man. God wills the Church; Christ loved the Church and gave himself for it; the Spirit creates, indwells and uses the Church. It is "the people whom God has called into being to be the bearer of hope, the sign and witness of God's mighty acts, the means of His working and the field wherein His glory is to be revealed."[6]

The Church is the witness and evidence of what God has done and the sign of what he is doing and will do; it is the means, the Body, through whose members—united in and obedient to Christ—he continues the work of the risen Lord and Saviour; it is the field where the glory of God manifested in Christ is being truly but imperfectly reflected and will be fully revealed to the whole creation. Though composed of finite, ignorant, and sinful men, the Church is still able to proclaim judgment and forgiveness to the world because it is the object of both. It participates in the work of God for the whole world between the first and the second Advent. If this, then, be the nature and function of the Church, the Church is integral to the Gospel, and "its mission is the most important thing that is happening in history."[7]

Surely this implies that the Church is not a society of morally perfect people; nor is it a society which is organized for the sake of promoting religion or patronizing God. It is composed of persons who have stood under the burning light of God's judgment and mercy, and have done with self-justification and humanly-generated religiosity. They are human beings, who are not ashamed of their humanity, afraid of their sinfulness, resistant to their finitude, isolated from their neighbors, or unwilling to face the realities of their situation. They have been emancipated by the miraculous grace of God from their prison-house of pseudo-life and have accepted themselves as they are because God-in-Christ has done so. They have been—and are being—saved. The Church is pastoral when it affords in its imperfection such a fellowship to persons who are searching for real life.

The worship of such a Church is not entertainment, nor is it a religious exercise aimed primarily to develop aesthetic feelings. Rather, it will be the corporate response of persons to God's act and gift. It will begin with adoration and move on through confession and cleansing to petition, intercession, reception, and issue in glad commitment. Such worship unites persons and transforms life and work into a sacrament. It is a witness and a therapeutic act. All preaching in this context of worship, even though it be disturbingly prophetic, must of necessity be pastoral in purpose and seek to bring persons in the community to the free response of faith and love.

Such a Church will be a community of love and freedom. Since its members are recipients of the grace of God known in the humility of him who did not grasp after position, they will partake of his lowly mind and serving spirit. Only the love of God can deliver men from self-love and set them free to love their neighbors and move them to shed

[6] Christ the Hope of the World. Geneva, World Council of Churches, 1954.
[7] *Op.cit.*

for each other "the sympathizing tear," and "bear one another's burdens." One cannot be forced to love his neighbor; he can be led to accept him as a brother only in the love of Christ. "The church is the sphere of free relations of mutual love and trust between persons."[8] And this kind of love is not to be directed only to the membership of the Church; it is to be exercised toward all kinds and conditions of men. It is the source of Christian charity, the fountain of concern for all men to whom the Gospel belongs, the dynamic of compassion for all who suffer and are troubled, the dissolver of human barriers, the support of those who need protection and security, and the encourager of the timid and faint-hearted.

Such love is the dynamic of social action because its aim is to heal and reconcile group tensions and release the captives of an unjust order into the liberty of the sons of God. It seeks the conversion of the non-Christian, not because it is proud of its election or desirous of the Church's statistical success, but because it is pained to see men live outside the love of Christ, ignorant of the glory of God, and separated from the true community of faith, hope, and love. The nurture of a pastoral community will be solicitous and wise as it seeks to initiate and mature the people of God of all ages into a growing knowledge of, love for, and participation in the past heritage and present adventure of the Christian community.

A pastoral Church will be "person-minded." It will be done with rigid conceptions of the Christian life and community which are untrue to the organic and personal nature of the Church and its Lord. It will realize that Christian truth is essentially personal, and that the life in Christ lives and grows in interpersonal relationships. For that reason, it will not use or lose the individual for the sake of the organization. And it will be keenly concerned about that most personal nucleus of all human relationships, the family.

A pastoral Church will rethink discipline which has been integral to its life from the beginning and which has become more legislative than pastoral. However, its corporate concern will not be negative and legalistic, but positive and redemptive.

Where such a pastoral conception obtains, committee meetings will not be mere business sessions to promote programs but mutual fellowships seeking to work out a group decision for the growth of God's people. Its prayer meeting will not be a place where people listen to a polished address, but a group that seeks through Bible reading, sharing, petition, intercession and thanksgiving, to grow in discipleship with Christ and in fellowship.

The life and action of such a Church will be structured by a historic and living theology, and conducted in decency and in order, but its theology and its order will be directed toward the fulfillment of God's will here and in the age to come. Such a pastoral Church will see itself as the pioneer community set within the common life for the healing of all peoples and all nations. For what it is, and is called to be, God desires the whole world to become.

As the body of Christ, the pastoral community will partake of the spirit

[8] Oldham, T. H. and 't Hooft, W. A., The Church and its Function in Society. Willett, Clark, Chicago, 1937.

of its Head, who as the Suffering Servant was bruised for the iniquities of men and whose stripes were for the healing of life. It will channel the spirit of Him who came "not to be ministered unto, but to minister and give his life a ransom for many."

The implications of this thesis are applicable to denominational bodies and to councils of Churches. There is always the danger that institution and organization, program and system of thought will subordinate the pastoral character of the Church. Little Christian unity is to be realized if the dynamic witness and the pastoral nature and function of the Church are subordinated to a conception of Christianity which is conceived only in terms of faith and order.

IV

But—how shall this pastoral Church be realized?

For one thing, it cannot be achieved by sheer human effort. It is given by God—Father, Son and Holy Spirit—as the Community of Christians comes into an ever-growing and transforming response in understanding and obedience to the Gospel in the light of the present situation within and without the Church. The Church becomes pastoral only as it continually confronts and responds to God-in-Christ. Through life in the Spirit it is transformed more and more into the holy and healing community. Any static pattern of a pastoral Church is a snare and a delusion! The important matter is that pastor and people alike understand that the Church is a part of the redemptive action of God and not an annex to personal piety, that the Church is the "germ" (Schmidt, Karl Ludwig) or frontier of the Kingdom of God, and that the vocation and task of the Church is an extension of the ministry of Jesus Christ who came "to seek and to save the lost."

Second, the churches must enter into serious thought about themselves. We may be encouraged, however, in the fact that the Spirit is striving with the churches everywhere in various ways, thrusting them out of their traditional complacency and cultural conformity. This critical evaluation of the churches is evident on the Continent, in Great Britain, in the younger churches, and in America. Daniel Jenkins has directed two penetrating questions, one to the Churches in Europe and the other to those in the United States. The former he asks, "How can an old Church be born again?" The latter he asks, "How can a rich man get into the Kingdom of God?"

Current studies are being made and experiments conducted with a view to restoring the apostolate of the laity, to overcoming the ghetto-like isolation of the Church from the masses, to breaking through the semantic barrier between Church and world which makes communication difficult, to democratizing the churches through group and neighborhood work, to redesigning church architecture so that the church may become more of an indigenous fellowship, to bringing the church and community agencies and services (like medicine, education, social work) into closer relationship for the salvation of the whole man in the total community, to attempting to restore the parish so that the church will again be set within the life of the community, to establish-

ing "radical" experimental groups outside the church to provide conversation places with those who will not come near the institution. Several studies along this line are worthy of note: Tom Allan's, *The Face of My Parish*;[9] The World Council's study on *Evangelism in France*,[10] and Abbe Michonneau's, *Revolution in a City Parish*.[11] Today, the churches are inclined to listen to the world as they are inclined to listen to Jesus Christ, the Word become man. Books on the Church by Flew, Dillistone, Ferre, Brunner, Newbigin, Trinterud, and others reflect this concern. This interest is manifest especially in large congregations, as well as in denominational headquarters, in the National and the World Council of Churches. The supreme manifestation of it in the World Council of Churches is the Ecumenical Institute at Chateau de Bossey. To be sure, this emphasis has its perils, for we must go beyond a Protestantism which tends to obscure the Divine Society in sectarianism and subjectivism and a Roman Catholicism which tends to obscure the Divine Society in sacramentalism and hierarchialism.

The realization of a pastoral church also demands a leadership of peculiar qualifications. For as Richard Baxter rightly put it, "all churches either rise or fall as the ministry doth rise or fall. . . ."[12] Since the ministry and Church are organically related and the ministry is in a sense the Church in personal reality and function, and each depends so much on the other, the pastoral leadership of the Church must possess theological convictions, personal attitudes, and vocational skills of a unique kind.

The pastor must be a person who knows from experience—at least in some degree—what it means to be shepherded by the Good Shepherd himself. To quote Richard Baxter's counsel to ministers regarding *The Reformed Pastor*, "Above all, see to it that a work of saving grace be thoroughly wrought in your soul. Take heed to yourselves lest you be strangers to the effectual working of that gospel which you preach. . . . Be that first, yourselves, which you persuade your hearers to be; believe that, which you daily persuade men to believe; and heartily entertain that Christ and Spirit, which you offer to them." He continues by saying, "It is a dreadful thing to be an unsanctified professor; but much more to be an unsanctified preacher." Until the pastor knows what it means to be ministered unto he will not have the passion, the power, or the skills to minister to others, nor will he be able to communicate to the people of the parish the vision of a ministering Church in which each member will exercise his pastoral vocation to the neighbor in family, congregation, community or society.

What the commencement speaker said to the graduating class of a theological seminary may sound simple, but it carries a penetrating truth: "If you haven't heard anything, seen anything, experienced anything during your years of preparation you do not have anything!" If preaching, as Bishop Quayle once said is "the art of making a preach-

[9] London, S.C.M. Press, 1954.
[10] Geneva, World Council of Churches.
[11] London, Blackfriars, 1949.
[12] Baxter, Richard, The Reformed Pastor. Philadelphia, Presbyterian Board of Publication, 1839.

er and delivering that," then pastoral work is the art of making a pastor and delivering that. "It is no trouble to preach," said Quayle, "but a vast trouble to construct a preacher."

The pastor will also need to understand the ways of God with men. With all the help he can receive from the social sciences, and practical experience, and above all from a study of the living encounter between God and men in the Scriptures and in Christian history (all of which must be filtered through his own experience), he may come to know the varied and profound aspects of the Divine-human encounter. He will be a constant observer of and participant in humanity. He will make himself an expert in the dynamics of pastoral care and equip himself to be a physician of the human spirit.

In this connection, he will need to know the meaning of the great doctrines of the faith, such as justification by faith, atonement, sanctification, adoption, revelation and inspiration, and others in terms of the personal experience of salvation which they symbolize.

His conception of the ministry will be of the essence. If he conceives of his office as solely that of an administrator of an organization, an instructor whose business it is to pre-digest saving truth and "put it across" so that people will accept it, a liturgist who conducts worship *for* and not *with* the community, a kind of moral and theological expert who can give men all the answers without patiently listening to or helping them with their questions—then a pastoral Church will never result. The ministry is exercised in, for and through the Church of God's people; and it is intended to build up the Church into a ministering body which exercises the prophetic, priestly and kingly ministries of Christ. Under the Head of the Church, the ministry is to strive to make the Church a working, growing, praying, worshiping, witnessing, serving, and loving force.

This vocation to which the Church is called is humbling indeed. Yet, through the power of the Spirit the work of revival may take place. But even though the church fails to be the Church, even though "its members fall short of their calling, or suppose themselves to have already attained, or are blind to their faults and proud of their virtue and insight as Christians, or despise their fellow-men and speak self-righteously to the world, or refuse to seek the glory of men and refuse the reproach of the Cross . . . nevertheless God is God, and He cannot deny Himself. In spite of assaults from without and flaws within the Church stands as the Rock and the gates of hell do not prevail against it. By God's ordinance and through His power it remains witness, instrument, and field of action for Him while history lasts, and will stand before Him at the end to be made perfect through His final judgment and final forgiveness."[13]

I close with a paraphrase, with apologies to the Apostle Paul and J. B. Phillips:

> Though a Church speaks with the combined eloquence of men and of angels it should stir men like a fanfare of trumpets or the crashing of cymbals, but unless it had love, it should do nothing more. If it had the gift of foretelling the future and had

[13] Christ the Hope of the World. *Op.cit.*

in mind not only all human knowledge but the secrets of God, and if in addition, it had that absolute faith which can move mountains, but had no love, I tell you it would be nothing at all. If it were to sell all its possessions to feed the hungry and, for its convictions, allowed itself to be burned, and yet had not love, it would achieve precisely nothing.

In this life we have three great lasting qualities—faith, hope, love. But the greatest of them is love.

COMMENCEMENT CALENDAR

Sunday, June 5	
4:00 p.m.	Baccalaureate Service Celebration of the Lord's Supper President John A. Mackay Miller Chapel
Monday, June 6	
12:30 p.m.	Reunion Luncheons
3:00 p.m.	Memorial Service for Dean Edward Howell Roberts Miller Chapel
4:00 p.m.	Reception at "Springdale" by President and Mrs. Mackay
6:00 p.m.	Alumni Banquet and Annual Meeting of the Alumni Association The Campus Center
Tuesday, June 7	
10:30 a.m.	Commencement Exercises Address by The Honorable Charles Malik, Ambassador of Lebanon The Chapel of Princeton University

TOWARD AN INFORMED AND VALID PRACTICE IN CHRISTIAN EDUCATION

D. Campbell Wyckoff*

WHEN the Thomas W. Synnott Chair of Christian Education was instituted in this seminary twenty-five years ago, its purposes were conceived broadly in terms of use to the cause of Christian education in the churches, to the cause of religion in higher education, and to the cause of Christian education in connection with missions. There was no circumscription of its task or its method; rather there was an invitation to encompass the entire field of Christian education and to utilize within it a variety of appropriate methods. Mr. Synnott was one of that company of Christian laymen who plan in statesmanlike fashion for the enrichment and increased effectiveness of the church's ministry: a businessman deeply convinced of the need for Christian education, with no narrow conception of its task, who uses his means to challenge the church and its institutions to attack the problems involved; one who sees a field accurately and who creates the conditions under which others may work freely within that field.

Within the pattern of theological education, Christian education is properly part of a department of practical theology. There it may relate itself to the biblical, historical, and theological disciplines and at the same time respond freely to the practical need of the church and the world. When it is related in thoroughgoing fashion both to the basic theological concerns and to practice it comes to a real integrity of its own. That integrity is determined by the degree and effectiveness of its relatedness to its sources on the one hand and the demands of its task on the other. Neglect its sources and its loses its meaning; neglect the practical demands to which it seeks to respond and it loses its effectiveness. Its position in the theological seminary is thus fortunate, for here it is constantly reminded of the dimensions of reality and truth within which it lives, and is at the same time reminded of its responsibilities to the church in the world. Such a situation promises that truly creative tension out of which may come increasingly fruitful results.

In order that the possibilities inherent in such a situation may be realized, problems must be clearly conceived, priorities determined, and procedures for their solution planned.

Twenty years ago the question of the theological foundations of Christian education was beginning to absorb attention. It was shocking to Christian educators to discover the extent to which their then current assumptions lent themselves to naturalistic and nontheistic interpretations. Necessarily, the question demanded immediate attention. It received such attention, culminating in the publication in the last decade of at least three definitive books on the

* Inaugural Address, February 1, 1955, Miller Chapel.

subject. What attention to theological foundations is now needed?

At the other extreme are the difficulties being encountered in connection with the wave of population which, beginning during and immediately following the war, has now engulfed the lower school grades and reached the high school. Just as American communities have responded with school building programs, so the churches have entered upon church and parish house construction on an unprecedented scale. Demand for building specifications and for additional personnel to staff the expanded programs involved has led to virtually exclusive concentration in some quarters upon the details of program operation. This has been especially true where the situation of population growth has constituted an emergency. Should our attention then be focused upon the operational details of the Christian education program?

The trouble with focusing upon theological reorientation at the present time is that for Christian education the theological conflict is really over. A basis has been established for relating theology to the educational program. A new step, indicated by a new definition of the problem, is called for.

The trouble with focusing upon the detailed demands of any present emergency is that there is likelihood that makeshift answers, or even inspired answers, to the demands of the immediate situation will be taken as final or universally applicable. Witness how Christian educators copy uncritically a dynamic leader whose program has seemed successful, or how they accept such aids as movies as if they were the whole solution to their problems.

The point of concentration at the present time should be upon the derivation of dependable principles, deeply rooted in the truth we teach, and immediately applicable to the situation we face. What is called for as the current priority is an informed and valid practice in Christian education. An informed practice may be arrived at through the application of the questions of Christian education to the systematic disciplines of theology, philosophy, psychology, and sociology, with relevance to history and the current scene.

Each of the systematic disciplines espouses a method for analyzing, weighing, and organizing truth within an area of human experience. Truth is one; but there must be recognizable approaches to it, and the human situation dictates that these approaches will be many and that they will often overlap. Ask any of the disciplines, however, what questions it seeks to answer, what methodological assumptions it makes, and how it proposes to organize its findings so that they will be communicable, and an order begins to appear. Categories which at first appear to be exclusively the property of one or the other, and the findings within those categories, begin to yield to comparative analysis when educational questions are put to them.

Take, for instance, the most important curriculum question: on the basis of what principle or principles shall the aspects of experience and truth to be included in the curriculum be selected and interrelated? Theology will answer: the first principle is God's redemptive work in Jesus Christ. Philosophy will provide the means for the most careful scrutiny of the factors in-

volved and for the hypothesizing of meanings and relationships among them. Psychology and sociology, recognizing the limits of their competencies, will provide accurate technical answers to questions of scientific operational bases and methodological procedures.

An informed practice will also be rooted in an understanding of the background and demands of our historical situation. The changing and the eternal in Christian education may be seen clearly only in historical perspective. The unchangeable in Christian education is the gospel and the fact of its impact upon the individual and society. The changeable involves setting, organization, curriculum, methods, and leadership.

Our times present unique problems: human knowledge has outrun the ability of any man to produce a *Summa*; rapid communications and almost constant overstimulation of the human organism have bred a nervousness and edginess in those who have not broken under the strain; the world, so lately called "one world," is now almost hopelessly divided, the very fact of different spheres of influence creating mutual terror; people are displaced, disrupted, on the move; fear and loneliness alternate with lethargy and complacency.

Christian education can meet our times adequately with a nurture of the Christian life that will replace incomprehensibility with understanding, diffuse over-stimulation with calm concentration on that which is worthy, a divided society with a new unity based on respect and trust, disruption with stability, fear with courage, lethargy with challenge, and loneliness with community. The dynamic polarity of the gospel and the person in ever-changing times requires in education a conception of the church as a community of Christians engaged together in study, fellowship, action, and worship.

An informed Christian education practice will thus be nourished on the systematic disciplines, set in historical perspective, and immediately relevant to the deepest needs of the times.

What is called for, however, is not only an informed practice, but a valid practice. A valid practice is one that accomplishes its assigned tasks. Its means, methods, and results match its commission. A sure knowledge of our commission is often missing. What are we driving at? The keen cutting edge of the question of validity has a surgical function to perform on our practice.

The assigned task of Christian education is the nurture of the life of Christian discipleship. The disciple is one who walks, works, and prays with his Lord, and who in dedication to him comes increasingly to an understanding of who Jesus Christ is and what it means to be a man in Christ. The child may know himself to be one of a company of disciples, if he be a child in the covenant. The youth and the adult may realize a central, growing, vital discipleship.

The test of validity in Christian education is whether or not it actually does its part in nurturing Christian discipleship. This is no simply described task (which makes the test of validity all the more difficult to pass), for its task is to nurture the diversity of gifts characteristic of Christian disciples within the unity of the church. Unity has no meaning if it does not propose a principle to which real differences yield

without obliteration of their own legitimate distinctiveness. Thus, although our gifts and functions differ, we have one Lord and a common discipleship. Valid practice nurtures the diversities within their unifying context.

Valid practice calls for examination of all aspects of current operation and the application to them of the criterion of their commission. Specifically, it calls for scrutiny of the educational activities of the church and church school. The Sunday church school, the weekday church school, the vacation church school, youth fellowships, camps and conferences, need clear aims, improved leadership, adequate facilities and support, co-ordination with Christian education in the home, and curriculum and method that are real.

The opportunity for deepest, earliest, and most thoroughgoing Christian living is in the home. Our homes need a clear idea of what to do and what not to do in Christian nurture, which calls for guidance toward an informal approach that has genuineness and integrity.

Parents bear the responsibility for planning that the total educational impact of the child's experience upon him may be Christian and redemptive. What does this mean for his schooling in a land where we believe in the public school, where the parent has a direct responsibility because of the control of education in the local district, and where there are such diversities of sectarian faith that the schools must avoid sectarian indoctrination?

What shall be the place of religion in the life and curriculum of the college and university? Shall it be treated as subject-matter, either in courses on religion or as it relates to courses in other areas? Shall it be built into the fabric of the enterprise, that all may be predicated upon it and judged by it? Or shall it be made an extra-curricular activity?

Who shall have responsibility for initiating and supervising the whole program? How shall it be managed? Shall it be done by the local church, or on a community basis, or by the denomination, or on a national interdenominational basis? What is the application of the principle of ecumenicity here?

The heart of the matter is that Christian education will be valid for our time to the extent that through it the redemptive impact of the gospel is felt by the individual and by society. This means that every educational activity in which we engage must in reality be an expression of the community of Christians, the community of the faithful together with their children, the church —studying, deepening their fellowship, testing themselves and learning through remedial and constructive social action, and gathering new direction and inspiration through personal and common worship.

An informed and valid practice in Christian education thus requires that the principles arrived at by putting educational questions to the systematic disciplines and the historical situation become not only the subject matter to be taught but also the principles by which the enterprise itself is guided.

For Christian education is an enterprise. Its sources are to be taught to awareness of issues and comprehensive systematization, so that their integrity is safeguarded and premature application of their findings avoided. Its operational aspects are to be taught to aware-

ness of problems and responsibilities, and to the acquisition of competence in participation and leadership.

The bridge between its sources and its operational aspects is theory, and the next step toward an informed and valid practice is the conscious improvement of theory. By this I mean the elaboration of working hypotheses, their refinement and organization, their systematic subjection to operational testing, and their consequent substantiation, rejection, or revision. I mean also working hypotheses conceived so directly and specifically that they will constitute a body of theory applicable to all the problems that define the real needs of Christian education in our time. The development of Christian education theory I believe will best be done by those persons who are most fully aware of the needs of the church and the world, who have mastery of the basic disciplines, and who will join in seminars and conferences to engage in the development and refinement of the needed operational hypotheses. They will undoubtedly have to begin with painstaking categorical analysis, comparison, and synthesis. I am convinced that any conception of the practical not critically examined in terms of such theory constitutes a threat to the integrity of the content of its own teaching.

In a word, the need is for craftsmanship. There are those who will be impatient with such an approach; there are those who will hesitate to submit to educational application; but so long as the church has a teaching function, nothing less will be required.

DEDICATION OF A NEW COMMUNION TABLE

EUGENE CARSON BLAKE*

A COMMUNION TABLE and a Celtic Cross are formally received this afternoon on behalf of the Seminary and are formally dedicated.

The Table is both a symbol and an article designed for holy use. The Cross is essentially a symbol speaking its message to all who come into this Chapel sufficiently prepared in mind and heart to listen and to respond.

In such a company as this I realize how dangerous it is for me to say anything on so deep and often abstruse a subject as symbols and symbolism. It is likely even more dangerous to speak of the meaning of a sacrament.

Yet I dare for I still remember some of the questions that were in my mind in the years that I was a student in these halls. My problem as I studied the sacraments was the problem usually posed to the secularly trained person in our day: How can bread and wine, ordinary bread and wine, whether yeasty or unleavened, whether fermented or sweet, how can these material objects become in any sense a means of grace? As a Protestant I was not impressed with the scholastic change of substance, since Thomistic metaphysics seemed as dated as Platonic.

It was some years later when I read a book by that Scottish Princetonian, A. A. Bowman—a book entitled, "A Sacramental Universe," which suggested to me that I had been asking the wrong question. Instead of struggling to explain the sacrament in terms of nature, Dr. Bowman suggests that it would be better to try now at last to explain the universe in terms of a sacrament—a sacrament, material in form and substance, but full of meaning and of grace because Christ had established it. A Table such as this, skillfully designed to be used for the blessing and distribution of the Holy Sacrament would seem to say enough when we tie it to the meaning of the Sacrament. For the Sacrament always suggests fellowship or communion about a table, over which presides Jesus Christ. It suggests Eucharist-thanksgiving for the gift of Jesus Christ. It suggests an oath of allegiance to Him who is our leader. It is a memorial of the death of our Lord upon the Cross for us and our salvation.

And above the Table as it is placed here in this Chapel there is a Celtic Cross, which is really the Latin Cross with eternity's circle about its intersection, reminding us of the most ancient Evangelical and Non-Roman expression of Christianity in those Isles whence our Church found its historical birth.

But a Table and a Cross are things at best, even when like a sacrament they become full of meaning. The Christian Church, however, is always essentially concerned with persons, so in this word of dedication, I mention now those persons connected with these gifts.

* Address delivered at the dedication of the new Communion Table and acceptance of the Celtic Cross, February 1, 1955, Miller Chapel.

First I speak of him in whose memory the Table is given, Dr. Lewis Seymour Mudge, Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America. It surely is not proper for me to speak of the importance of that position, and yet I think it is proper for me to remind you that a great deal of its importance and the modern church structure of which the office is a part, was established by Dr. Mudge during the crucial years in which he held it. By his person he distinguished his office and gave to others the desire to hold it in respect and esteem.

There are other persons connected with these gifts: Mrs. Lewis S. Mudge, wife and mother, who gives this Table in her husband's memory. The Cross on the chancel wall is given by still another member of the Princeton Seminary family, Mrs. Charles Dietrich Reimers. We are thankful to Mrs. Mudge and Mrs. Reimers for these gifts.

But there are two other persons present on this occasion who ought also to be mentioned. Too often memorials turn our attention too exclusively toward the past. There is always something sorrowful about a memorial. But these two other persons, connected with these gifts, turn our hearts and minds forward in faith and hope for the future, for they are both young men, students of this Senior Class, Lewis Seymour Mudge, Jr. and Carl D. Reimers. So on this day, and in this dedication, we thank God, not only for the past, but we pray His blessing on the future.

O God, too great for our words to describe, too wondrous for our hearts to know completely, unto Thee, in this Thy house we present these gifts. May this table become Christ's table, divine and human, open to every sinner, unbound by priest or prelate. As the Table supports the sacrament in countless services through the years may the sacrament truly be a means of grace to all who here partake. May young men in generations yet unborn make their confession and dedication of life, illumined by this Cross, informed and strengthened by word and sacrament in this place.

So may we remember Christ—His death for us and so may we remember all who in this institution devote themselves to a Christly ministry.

Use these gifts for men, for whom Christ died and let Cross and Table reflect true faith and to Thee be the praise. World without end. *Amen.*

PRINCETONIANA

LEFFERTS A. LOETSCHER

FACULTY

FOR seventeen weeks during the late winter and spring of 1955 Faculty members have been lecturing on television on "The Bible, the Greatest Book in the World." This has been on the program "The University of the Air," conducted by Station WFIL, Philadelphia, over TV Channel 6. The program is from 11:15 through 11:55 every Friday from February 4 through May 27. A committee of the Faculty planned the systematic series of topics, each of which, except for the first three, deals with a book of the Bible, presented in terms of a leading theme of that book.

On February 1 Dr. Homrighausen was installed as the first Charles R. Erdman Professor of Pastoral Theology. Dr. Homrighausen was transferred to this chair from the chair of Christian Education. On the same date Dr. Wyckoff was installed as Thomas W. Synnott Professor of Christian Education.

Three professors are off campus on sabbatical leave during the third term. Dr. Lehmann is on the European Continent, principally at Strasbourg doing research work on Calvinism. He left before the second term. Dr. Homrighausen will be visiting seminaries and churches in the Far East at the invitation of the World Council of Christian Education. This will take him to Japan, Korea, Formosa, Indonesia (where he will spend a large part of the time), Singapore, Pakistan, Thailand, and India. He plans to leave about April 16, and to return about the end of August, coming home via Beirut and the West. Dr. Kerr also is on sabbatical leave. He has gone to Mexico, where he will make his headquarters in Mexico City. He plans to return in June.

The Faculty Club has had a number of interesting and stimulating meetings during the course of the present year. On November 6 the meeting was devoted to a Faculty Conference on the subject, "Princeton Seminary as a Christian Community," with Dr. Piper and Dr. Homrighausen introducing the subject. On December 2 Dr. Fritsch spoke on the trip to the Holy Land which he took during sabbatical leave last academic year. It was illustrated with slides of pictures which he had taken, and dealt principally with the Dead Sea Scrolls. On January 20 Mr. George F. Kennan, former United States ambassador to Russia and a resident of Princeton, spoke on "Religion in Russia." He made it clear that efforts of the government to extirpate religion from the soul of the Russian people have been quite unsuccessful, though he had some criticisms to offer of the prevalent form of Christianity in Russia. On February 24 Professor Walter Kaufmann of the University addressed the Faculty Club on "Nietzsche's Critique of Christianity," which provoked a very interesting discussion. The final meeting—still in the future as this goes to press—is scheduled for March 31, with Dr. Kuist speaking on the visit which he made to India last academic

year in the interests of Bible teaching. The Faculty Club performs a very pleasant and helpful function in the life of the Seminary.

In December Dr. Metzger was elected Chairman of the American Textual Critical Seminar, an adjunct of the Society of Biblical Literature, and Dr. Rogers was elected Treasurer of the Society of Biblical Literature, succeeding in that office Dr. Gard of this Faculty.

Student Life

Various "retreats" have been held during the year usually under the leadership of Faculty members, though sometimes with guest pastors or missionaries sharing the lead. A retreat for seniors, for example, was held at Bernardsville, New Jersey, early in the new year.

The annual "Junior Party" occurred on February 10—a general "stunt night" and open house put on by the Junior Class. Faculty, students, and others were the enraptured audience in the Campus Center auditorium, as "talent," musical and otherwise, was unwrapped.

Quite a number of "special interest groups" have been functioning on the campus. These have been organized by students for the purpose of bringing together for fellowship and stimulation those who have particular interests in various aspects of study or service. It is not of course the expectation that any one will feel obligated to make the rounds of all groups! There is a Missions Fellowship which conducts prayer groups, has missions speakers and films, and has at times subdivided into various area groups. A Social Education and Action group has frequent meetings and hears speakers who have special acquaintance with some contemporary social problem and Christian approach to the same. A Theological Society discusses questions which come within the broad scope of its purpose. An Evangelistic Fellowship sends out teams of speakers over weekends who speak at churches, often with a special effort to reach young people. Two groups of fairly recent origin have concerned themselves with Religious Films and with producing Religious Drama, respectively. An Interseminary Committee concerns itself with studying matters of ecumenical interest, and especially with promoting the work of the Interseminary Movement on the local campus. A society known as Koinonia, as its name implies, fosters fellowship —in this case among candidates for the doctoral degree, who meet together for advanced discussion and analysis of specialized papers. For those possessed of more energy than can be fully transmuted into academic labor there are the burgeoning intramural sports, occasionally rising even to the interseminary level. A Students' Wives Fellowship through the years has served a pleasant and very useful purpose.

The Princeton Seminarian continues to appear in printed form periodically, edited and written by students. It offers frank comments on many subjects, often with considerable variety of opinion. It has made and is making a real contribution to campus life.

Field Work

The Seminary's Field Work program has been somewhat reorganized this year. It is now under an Interdepartmental Committee of the Faculty which will facilitate integration between

the academic courses and the practical experience in Field Work. This year, too, there has been introduced a required Practicum for juniors and middlers, where they analyze their problems and techniques in practical work under the guidance of lectures and preceptorial discussion groups.

A Conference for Supervisors of Students in Field Work was held at the Seminary on January 21 for an afternoon and evening, with all as guests of the Seminary at the Campus Center, where each pastor present was asked to sit with the student who is assisting him. Drs. Mackay, Homrighausen and Wilson from the Faculty were speakers, and two graduate students participated in the leadership. There was also a general discussion led by a panel of two pastors and two students. The conference was part of a program to make the practical work of students—in this case assisting pastors in churches—as rich in experience and as instructive as possible. To this end close co-operation between Seminary and the pastors whom the students are assisting is essential.

Princeton Institute of Theology

The date of the Princeton Institute of Theology is approaching—July 11-21. The program is varied and interesting. The opening address will be delivered by Dr. Ralph W. Sockman. The daily Bible Hour will be led the first week by Dr. Metzger, the second week by the Reverend Ernest Gordon, Director of the Westminster Foundation, Princeton University. The Convocation Hour the first week will be led by Dr. Clarke, and the second week by the Reverend David H. C. Reed, Chaplain to the Queen in Scotland. Elective courses and evening meetings provide richly diversified offerings for both weeks. All interested would do well to write at once to Dr. J. Christy Wilson at the Seminary.

Theology Today

The general theme of the April issue of *Theology Today* is "Aspects of American Theology." The devotional article is by Dr. Nels F. S. Ferré, and is entitled, "Theology and the Devotional Life." "Horace Bushnell's Doctrine of Depravity" is discussed by Clinton Gardner. Dr. Lefferts Loetscher writes on "C. A. Briggs in the Retrospect of Half a Century," and Dr. Scott Francis Brenner deals with "Nevin and the Mercersburg Theology." A sermon of Bishop Phillips Brooks is being published for the first time in this issue of *Theology Today*. The manuscript was given to Dr. Earl L. Douglass by a niece of Bishop Brooks, and is here published through the courtesy of Dr. Douglass. Dr. John C. Bennett of Union Seminary contributes an article, "Are There Tests of Revelation?" Dr. Roland H. Bainton of Yale has an article dealing with the thought of Renaissance leaders on truth and unity.

In Memoriam

The very many friends of Dean Edward H. Roberts were deeply grieved by the news of his sudden death on December 13, 1954. By his unassuming but strong leadership, his wise counsel, his understanding friendliness and genial humor he filled a unique place in the work of the Seminary and in the larger life of the Church. Memorial minutes by both Trustees and Faculty will be found elsewhere in the present issue of this *Bulletin*.

IN MEMORIAM

EDWARD HOWELL ROBERTS

MINUTE OF THE BOARD OF TRUSTEES

Thanks be to God, which givest us the victory through our Lord Jesus Christ.

When the news of the sudden death of Dean Edward H. Roberts on December 13, 1954, reached the campus and the trustees, there was the sense of irreparable loss which the Seminary had suffered in its administrative and teaching work. But this with all of us was overshadowed by the deep feeling of personal loss in the passing of a loyal and beloved friend.

Edward Howell Roberts was born at Middle Granville, Washington County, New York, August 1, 1895. He attended Ripon College, Wisconsin, 1915-1917, and then the University of Wisconsin from which he received the degree of A.B. in 1919 and of M.A. in 1920. He was graduated from Princeton Theological Seminary in 1923 receiving both the Th.B. and Th.M. degrees, and was awarded the Gelston-Winthrop Fellowship in Apologetics. He was ordained by the Presbytery of Madison in 1923. After studying on his fellowship in the Universities of California and of Southern California in 1925-1926, he was connected for four years with the Orthopedic Hospital School in Los Angeles. There he organized a club for handicapped boys and prepared a bill, passed, the first of its kind, by the California Legislature for the employment of the handicapped.

Dr. Roberts met in California and afterward married in her home in Kansas City, Missouri, a gracious lady, Miss Esther Hill, who with their son John survives him. To Mrs. Roberts and their son the Board of Trustees wishes to send its deepest sympathy in their bereavement.

In 1930 Dr. Roberts came to Princeton as instructor in Systematic Theology, and in 1932 was appointed Registrar and Secretary of the Faculty succeeding the Reverend Paul Martin. In this year he prepared the Biographical Catalogue of the Seminary. In 1937 he became Associate Professor, and in 1953 Professor of Homiletics. In 1937 he was appointed Dean of Students and in 1945 Dean of the Seminary with heavy administrative as well as teaching duties. For several years he was editor of the *Seminary Bulletin*. In 1939 he received honorary D.D. degrees from Grove City College and from Waynesburg College.

Dean Roberts' influence on theological education extended far beyond the bounds of this Seminary. He was called to positions of high honor, involving weighty responsibility. During the War and up to the present he was a member of the Committee on Chaplains and Service Personnel of the General Assembly. From 1939 to 1947 he was a member of the Board of Christian Education, and since 1944 has been a delegate to the Council of Theological Education. He was on the Board of Governors of the Council for Clinical Training in the United States and Canada.

He was a leading spirit in the formation of the American Association of Theological Schools, of which he was Executive Secretary in 1942, and helped to secure from the Carnegie Foundation funds for the nation-wide survey now under way. He was honored by being made President of the A.A.T.S., 1952 to 1954, and in his term of office the Rockefeller Brothers Theological Fellowship was founded, and Dr. Roberts was its Acting Executive Secretary until a permanent officer was chosen. As a preacher he was in demand in city pulpits and had many attractive offers, but fortunately for the Seminary elected to stay in Princeton.

For many years Dr. Roberts was besieged by way of correspondence and interviews by pulpit committees seeking a pastor, and by alumni without charge or seeking a new location. He had an extraordinary gift of sizing up the caliber of men and the need of situations, and knew, like Lincoln, how to relieve a tense moment by a story or a joke. In every case he had time to give a sympathetic hearing and helpful counsel. He won countless friends among the alumni, and no one can measure the extent of his influence as he labored for 25 years to raise the intellectual and spiritual standards of seminaries and ministers, and sought to restore to the Protestant pulpit the place of leadership and influence it formerly held in our history.

A quality we all admired in Edward Roberts was his utter genuineness, his complete sincerity, the absence of any self-consciousness or self-importance. His virtues were crowned with humility, and he heeded the words of Kipling, "And yet don't look too good, nor talk too wise." Applicable to him was the high ideal of chivalry, a "selfless man, a stainless gentleman"; and even the words of the Psalmist: "Who shall ascend in to the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart. He shall receive the blessing of the Lord, and righteousness from the God of his salvation."

The secret of his influence was his love of his fellow men, young men in particular. He sympathized with their problems, he was patient with their faults, and delighted to bear their burdens. A few days ago Mrs. Roberts was asked the question, Which was the greater privilege, to preach the Gospel in a pastorate or to teach young men how to preach? She replied that her husband had a pastorate; it was right here among the students in the Seminary.

During his 25 years of service to the Seminary, Dr. Roberts had but one Sabbatical period, which he spent in his family's homeland of Wales. He greatly enjoyed preaching in his native language and singing the old Welsh melodies. Several months ago in morning chapel they were singing his favorite hymn, "Guide Me, O Thou Great Jehovah," when he astonished the audience by rising and abruptly stopping the singing, and then he showed the organist and the choir and the students how this grand old Welsh hymn should be sung. Edward Roberts knew about the Crystal fountain whence the healing stream doth flow. He followed his Guide, and the fire and cloudy pillar had led all his journey through. And when the sudden call came to tread the

very verge of Jordan, he had no fear. It is fitting to close this tribute to his memory on a note of joy and triumph and gratitude to Almighty God: Songs of praises, Songs of praises, We will ever give to Thee.

MINUTE OF THE FACULTY

The Faculty of Princeton Theological Seminary wishes to record in this formal and solemn way its deep respect and brotherly affection for Edward Howell Roberts who after twenty-five years of service as a member of the Faculty, was called from our midst suddenly and quietly on December 13, 1954.

It is inevitable that any tribute to our colleague and friend take the form of a eulogy. His faithful and selfless ministry to the Seminary and his substantial contributions to theological education in America are impressive and abiding memorials in which we, and so many others, have reason to take pride. But the listing of his achievements and distinctions in administrative, educational, and other fields of service cannot begin to do justice to the quality of his life and influence among us, for he was essentially known and loved for what he was as a person, as a very human being, as a trusted confidant and counsellor. And it is these intangible but very real qualities as well as his more obvious accomplishments that we would here bring to remembrance.

Edward Howell Roberts was born at Middle Granville, New York, August 1, 1895. He attended Ripon College, Wisconsin, from 1915-1917, and then transferred to the University of Wisconsin where he received the A.B. degree in 1919 and the M.A. degree the following year. He was graduated from Princeton Theological Seminary in 1923, having received both the Th.B. and Th.M. degrees. The same year he was ordained to the Gospel Ministry by the Presbytery of Madison. He served for a year as Assistant Pastor of the First Presbyterian Church, New Rochelle, New York. As a seminary undergraduate he had been awarded the Gelston-Winthrop Fellowship in Apologetics which he applied to graduate work at the University of California and the University of Southern California during the years 1925-1926.

It was during his California sojourn that Edward Roberts became interested, as a result of a shoulder injury and subsequent surgical operation, in helping handicapped people find useful employment. For four years he gave himself to this work through association with the Orthopedic Hospital School in Los Angeles, the organization of a handicapped boys' club under his direction, and the preparation of a bill presented to and adopted by the California State Legislature—the first such bill in the country directed specifically at the employment of the handicapped. This is an activity of his career with which few of us are acquainted, yet it is surely significant for the reason that those qualities of sympathy, understanding, and concern—especially for the underprivileged—with which we associate our friend's later years were given such practical and humanitarian expression so soon after his graduation from Seminary.

During a visit to California, Dr. J. Ross Stevenson and Dr. Charles R. Erdman consulted with Edward Roberts, and a call was presented to him to become Instructor in Systematic Theology at Princeton Seminary. Returning to the campus in 1930, he served in the Theology Department until 1937 when he became Associate Professor, and in 1953, Professor of Homiletics. Following upon the retirement in 1932 of Mr. Paul Martin as Registrar, Edward Roberts assumed, in addition to his teaching, this administrative position which led in due course to his becoming Dean of Students, from 1937 to 1945, and finally to Dean of the Seminary, a position of administrative responsibility next to that of the President. In recent years he served as Secretary of the Faculty and acted as recording secretary on nearly every Faculty committee. In 1932 he assembled the material for the *Biographical Catalogue* of the Seminary which had not been compiled since 1909. For several years he was also the Editor of the *Seminary Bulletin* to which he contributed many notable editorials on the Seminary, the ministry, and the work of the Church. In 1939 he received honorary D.D. degrees from Grove City College and Waynesburg College.

As a member of the Presbytery of New Brunswick, Dr. Roberts served for several years on the Committee on Examination of Candidates for the Gospel Ministry. During the war years and continuing up to the present time, he was a member of the Committee on Chaplains and Service Personnel of the General Assembly of the Presbyterian Church, U.S.A. This important committee had the task of the procurement, endorsement, and supervision of chaplains, and to this work Dr. Roberts gave his unstinted attention, bringing to the delicate responsibility of personal evaluation his judicious and eminently fair quality of mind and heart. From 1939 to 1947, Dr. Roberts was a member of the Board of Christian Education, and since 1944 a delegate to the Council of Theological Education, being Chairman for a time of that body's Curriculum Committee. He was also a member of the Board of Governors of the Council for Clinical Training, an interdenominational agency for theological students in the United States and Canada.

In a unique and pioneering sense, Dr. Roberts was for many years at the very center of the modern development and consolidation of theological education in this country. Much of the success of the transition from the older competition among theological schools to the more recent cooperative situation that now exists is attributable directly to him. With one or two others, such as Dean Luther A. Weigle and Professor Lewis J. Sherrill, Dr. Roberts helped bring to reality the vision of the American Association of Theological Schools. To this cause, which has meant so much to theological education in our day and which we are apt to take for granted, he gave the full measure of his wisdom and administrative abilities. From 1938 to 1942 he was Executive Secretary of the A.A.T.S. For many years he acted as Chairman of the Commission on Accreditation. He was also Chairman of the Committee on Survey of Theological Education and as such was personally involved in securing a large grant from the Carnegie Foundation to

make possible the nation-wide survey now under way. From 1952 to 1954 Dr. Roberts was honored by being elected to the Presidency of the A.A.T.S., and it was during his term of office that the Rockefeller Brothers Theological Fellowship Program was inaugurated. Dr. Roberts was the Secretary of the Committee of the A.A.T.S. which laid the foundation for this program, and he served as Acting Executive Director until the position could be filled. He was enthusiastic about this program which was designed to encourage young men and women who had not fully decided upon their life work to explore the possibility of entering the vocation of the Protestant ministry. He saw in it not only a new resource for theological students but an omen of a new day when theological education would be widely recognized by business, scientific, and professional circles as intellectually respectable and worthy of support and encouragement.

The remarkable thing about Ed Roberts was that he carried on all these and other activities simultaneously with his teaching in the Seminary, his administrative duties as Dean, and his unending hours of counselling with students, alumni, and faculty. It was in these routine and less spectacular areas that those intangible but conspicuous qualities of his sympathy and understanding were given full expression. No one of us could possibly know what a burden of sorrow, disappointment, humiliation, degradation, and sin he bore for that steady stream of visitors who called upon him for help! No one could estimate how many students and alumni were given new hope and incentive under his guidance! Surely there are many in the ministry of the Church today who would not be there but for his healing touch, his sympathetic attention, his overflowing humanness.

For many years prior to the establishment of the office of Alumni Secretary and Student Placement, Dr. Roberts gave more time than he had to correspondence, conferences, and personal interviews with students, pastors, and pulpit committees. In a matter involving so much of the personal equation, it is surprising that over the years there was so little ill feeling on the part of those who were not always accommodated according to their aspirations, and it is an index of his success in this field that no one received a more spontaneous acclamation on Alumni Day than Ed Roberts.

In all that he did, Ed Roberts was a man's man, a man of deep convictions but of kindly mien and manner, of hearty good fun but serious and concerned when the occasion required. True to his native heritage, of which he was so proud, there was music in his soul, and his face was radiant when he could sing the old Welsh hymns. Who will forget that chapel service when he boldly interrupted the singing of "Guide Me, O Thou Great Jehovah" to instruct us all, organist and choir as well as congregation, in the correct tempo and proper utterance of *Cum Rhondda*? It was a source of deep satisfaction to him to be able to return during his one and only Sabbatic leave in 1951 to his beloved Wales where he lived and preached and and sang the old melodies, and we will long remember his vivid and lovely account of that pilgrimage which he gave to the Faculty Club on his return.

Ed Roberts often had a sparkle in his eyes and a smile on his face, for he enjoyed a good joke, some quirk of hu-

man nature, some comedy of errors in our midst. He could deflate a pompous personage with a well-aimed dart of wit, and he knew how to release a tense moment with a laugh or an anecdote. Though he had little opportunity to indulge himself, he dearly loved a baseball game. He was of course a Brooklyn Dodger fan, and on a few scattered occasions he would go to New York on the day of a double-header, eating hot dogs and drinking soda pop with the rest, happily transported into a realm of pure delight!

But he was also a man of strong convictions who knew when and how to speak his mind. He had definite opinions, as we know, about politics, about theological curriculum, about preaching the Gospel, about social and human relationships. And let it be said that he was intensely loyal to his circle of associates. He never talked down anyone and would not listen when others tried it. He had an uncanny instinct for discriminating between the important and the trivial, between piety and piosity, between scholarship and pedantry, between the blustering egoist and the genuine human being. Yet we can be sure that he never whispered behind people's backs, or played one man against another, or formed his own judgments on the superficial gleanings of rumor or gossip.

One sure measure of a man is his home. The Roberts' home was a happy, friendly, open one. Mrs. Roberts' interest and participation in community affairs, especially as a member of the public School Board, closely paralleled her husband's own concerns, and their son John Howell has been a constant joy and inspiration and a true descendant in the Welsh musical tradition. The Roberts' door was always being opened, sometimes late in the night, by students, faculty, alumni, and friends. New students, often lonely and homesick, found a welcome, and foreign visitors came to know the warmth of the Roberts' friendship. New faculty members, especially the younger ones just beginning their teaching careers, received special attention and encouragement just when they were needed most. Here as in other ways Ed Roberts knew how to bring out the best in a person. He was slow to criticize or to find fault, except when it was demanded in homiletics' classes, but he frequently went out of his way when it was least expected, to commend some effort, some achievement, some ability, however meager it might be.

Edward Roberts in twenty-five years of service upheld and magnified every office and every task which he undertook. Although other calls came to him promising more opportunity to preach and release from administrative routine, he chose to remain with us. For his long and faithful ministry we give thanks to God as we rejoice in the sure and certain hope of the resurrection. Our colleague was blessed with more than one talent, and he used what was given him to the glory of God and the advancement of Princeton Seminary in the work of the Church. To him we make bold to apply the superlative commendation: "Well done, good and faithful servant . . . enter thou into the joy of thy Lord."

ALUMNI ROLL CALL

Princeton Seminary alumni should be proud of their record for the first Annual Roll Call. Of 3,360 alumni in the United States 1,391 or 41% contributed $15,693.60.

This year as many as possible of the alumni outside the country are also being reached. Already we are surpassing the record of last year. To date the following classes have made notable response:

1886 — 100%
1891 — 100%
1893 — 90% or over
1895 "
1897 "
1910 "
1915 "

The financial year of the Seminary closes May 31. Gifts received by that date will appear in the final report which will be announced at the Alumni Dinner on June 6th, and published in the October *Bulletin*.

May I take this opportunity to thank all of you who have helped by your gifts to make this venture such a wonderful success. We are particularly grateful to the 64 class representatives who also have contributed so generously of their time and effort.

Allan M. Frew
President of the
Alumni Association.

ALUMNI NEWS

Orion C. Hopper

The New Biographical Catalogue

The New Biographical Catalogue is now in the hands of the publishers, the Waverly Press of Baltimore, Maryland. All copy has been completed and page proofs returned.

Alumni will receive an announcement as to the date of publication, together with a self-addressed envelope and order form. The price of the Catalogue for those who reserve a copy will be $2.00. The regular price will be $4.00.

General Assembly Alumni Dinner

Monday May 23
The Biltmore Hotel
Los Angeles, California

Arrangements have been completed for this year's Alumni Dinner at the General Assembly. Reservations may be sent now to the Alumni Office of the Seminary, or one may sign up when he arrives for the opening sessions of the Assembly. Ladies are invited.

The Annual Autumn Conference

The Autumn Conference for Princeton Seminary Alumni will be held on Wednesday, September 21, beginning at 3:00 p.m. and continuing through Thursday, September 22, 11:00 a.m. The Reverend Theodore Otto Wedel, Ph.D., S.T.D., Warden of the College of Preachers and Canon of Washington Cathedral, Washington, D.C., will be the Conference leader. Detailed announcement will be sent the first week in September to all the alumni within easy travel distance of Princeton.

New Alumni Associations

Buffalo-Rochester: On Thursday, January 13, at the Hotel Westbrook in Buffalo, a number of our alumni met together to explore the possibilities of organizing an alumni association in the Buffalo-Rochester area. James R. Carroll was the convenor of this meeting and after a delightful fellowship, the Alumni Secretary is very happy to announce that the organization of an alumni association in this area is now under way. Dr. Carroll was elected to appoint a continuing committee. The problem of an organization representing both Buffalo and Rochester is still to be worked out since distance is an important factor as to such future gatherings. Alumni from the Rochester area were not able to be present because of conditions beyond their control.

Syracuse: On the evening of January 13th, at the Hotel Onandaigua, Syracuse, the Alumni Secretary met with David MacInnes and a small group of alumni representing the Syracuse, Watertown, and Utica areas, New York State. David MacInnes was the convenor of this group of our alumni and together we had a delightful fellowship. We also set in motion the machinery needed for the future organization of an alumni association in this area.

Albany-Schenectady-Troy: Plans are going forward for a like gathering of our alumni in Albany to consider the organization of an association there, as well as plans for the organization of an

association in the south central section of the state around Binghamton.

Administration and Pastoral Calling

Recently a number of inquiries have come to us from pastors of large and influential churches. There is an increasing need on the staffs of these churches for men who would be responsible for Administration and Pastoral Calling. We should be pleased to hear from any of our alumni who, having had successful pastorates, now have the desire to devote themselves chiefly to pastoral and administrative work. If you are interested in such a position, please inform the Placement Bureau at the Seminary.

ALUMNI NOTES

[1907]

John Wallis Creighton has had the churches of Norristown and Dunnellon, Florida, added to his pastorate. He has been serving the church at Williston.

[1912]

Baxter D. D. Greer is now pastor of the First Church, Sterling City, Texas.

[1914]

Earl Edgar Elder is now serving as Coordinator of Religious Activities at Temple University, Philadelphia, Pa.

[1915]

James Pollock Lytle has accepted the call to the United Church of Prospect, Pa. He was installed as first pastor of newly merged Presbyterian and United Presbyterian congregations.

[1916]

Hendrick Pieter Marthinus Steyn has been awarded the honorary degree of Doctor of Philosophy by the University of Stellenbosch. He has retired from his position as General Secretary of the British and Foreign Bible Society. He continues to serve in an honorary advisory capacity.

[1924]

Charles Howard Ainley, Jr. is now serving under the Board of Foreign Missions in Guatemala, Central America.

Elmer George Homrighausen has been installed in the Charles R. Erdman chair of Pastoral Theology at Princeton Theological Seminary.

John Edward Johnson, U.S. Navy Chaplain retired, has become the first resident pastor of the year-old Bayside Virginia Church.

[1925]

Thomas Duke Williams is now pastor of the Camp Greene Church, Charlotte, N.C.

[1926]

Sargent Bush, pastor of the First Church, Englishtown, N.J., has received the honorary degree of Doctor of Divinity from Bloomfield College and Seminary.

[1927]

Frederick Curtis Fowler II has been called to the pastorate of the First Church, Duluth, Minn.

[1928]

Roy Emory Jones has been called to the pastorate of Afton Church, Afton, Iowa.

Wilbur Nye Pike is now serving as pastor of the Old First Methodist Church, West Long Branch, N.J.

[1929]

Gorman Roof is now the Presbytery Executive and Stated Clerk of the Presbytery of Lehigh.

George Edward Taylor is pastor of St. Paul's Methodist Church, Pennsgrove, N.J.

[1930]

John Andrew Hunter, Jr. is the Student Counselor at the Excelsior High School in Norwalk, Calif.

[1931]

William Crudeen Evans has been called to the pastorate of the First Church, McKees Rocks, Pa.

[1932]

Russell Wilford Annich has been elected Stated Clerk of the Presbytery of New Brunswick.

Eugene Carson Blake, Stated Clerk of the General Assembly, has been elected president of the National Council of Churches of Christ in America.

Samuel Allen Jackson has been called to the pastorate of the Bedford Central Church, Brooklyn, N.Y.

Lee Elbert Knoll was honored with the degree of Doctor of Divinity by Whitworth College in June, 1954. He is at present the pastor of First Church, Oregon City, Ore.

[1933]

John Bertram MacDonald is now pastor of the First Church, Dallas, Ore.

[1934]

Frederick Edward Christian has been called to the pastorate of the Presbyterian Church, Westfield, N.J.

John De Bey Flikkema is now serving as pastor of the Cortlandtown Reformed Church, Montrose, N.Y.

[1935]

John Herbert Brink is now pastor of the Sixteenth Street Christian Reformed Church of Holland, Mich.

Charles Donald Close is now pastor of the Brotherhood Church, Wichita, Kan.

Horace Linford Fenton, Jr., has been assigned to the Latin American Mission headquarters in Ridgefield Park, N.J.

[1936]

Cornelius Marinus DeBoe has been appointed dean of Jamestown College, North Dakota.

[1938]

Elwood Bruce Hunter is now pastor of the Community Church (Presbyterian) of Cannon Beach, Ore.

[1939]

Paul Hallock Merkle is now pastor of the First Church, Halstead, Kan.

[1940]

Kenneth Everett Nelson was appointed Executive Secretary, Division of Health and Welfare Services of the Department of Christian Social Relations, National Council of the Episcopal Church.

Theodore Fred Schalinske is a member of the faculty of Capital University, Columbus, Ohio.

[1941]

William Garver Borst was recently elected Stated Clerk of the Synod of Colorado.

Carlton Joseph Sieber was installed as pastor of the Frankford Church, Philadelphia, Pa.

[1942]

James Rose Carroll, pastor of the Central Church of Buffalo, N.Y., has received the honorary degree of Doctor of Divinity from Grove City College, Grove City, Pa.

John Allan Ranck (United Brethren) has been named general director of Friendship Press, National Council of Churches, Publishing Division, Joint Commission on Missions.

Herman Reinhard Schuessler has been called to the pastorate of the First Church, Lexington, Mo.

[1943]

John Louis Crandall and Miss Gloria Lindsay were married in July, 1954.

Irvin Willetts Emmons, Jr., has been called to the pastorate of the First Church of Marion, Ohio.

William McLeister, II, has received the honorary degree of Doctor of Divinity from Westminster College, New Wilmington, Pa.

Edwin Kendrick Roberts is pastor of the Hope Church, Minneapolis, Minn.

[1944]

Paul Todd Dahlstrom is pastor of Plymouth Congregational Church, Scottsbluff, Neb.

William Garrett Doxsey, Jr., has accepted a call to the pastorate of Stillwater United Church (Presbyterian), Stillwater, N.Y.

Charles Richard Eble has been called to the pastorate of New Hope Larger Parish, Clarksburg, Pa.

[1945]

Jack Hanser Pritchard is now serving as assistant pastor of the First Church, Albuquerque, N.M.

David L. Stitt, president of Austin Seminary, Texas, is now on sabbatical leave, studying at St. Andrews, Scotland.

David Brainerd Watermulder has been called to the pastorate of the First Church, Oak Park, Ill.

[1946]

Richard Edward Craven, formerly associate pastor, has been called to the pastorate of the Third Church, Elizabeth, N.J.

Ernest Edgar Miller is now Personnel Manager for the Mennonite Central Committee, Akron, Pa.

[1947]

C. Charles Bachmann, is now Director of Chaplaincy Services, Lutheran Welfare Society of Wisconsin.

Evelyn Pomroy Lytle is an instructor in the department of Bible and Religion at Muskingum College, New Concord, Ohio.

Warren George McCready is now pastor of the Hamilton Church, Bethel Boro, Pittsburgh, Pa.

John Marion Snapper is doing graduate work at the University of California.

[1948]

Charles Brackbill, Jr., has been appointed Director of Radio-TV for the Synod of New Jersey.

Doris Cailliet and Leroy Brunzie were married on November 20, 1954. Mr. and Mrs. Brunzie are living in Baltimore, Md.

Reuel Edmund Johnson has been installed as pastor of the First Church in Independence, Mo.

Robert Keith Kelley has been installed, Minister of Christian Education of the Glendale Church, Glendale, Calif.

James Douglas Ormiston and Mrs. Ormiston (Eleanor Miller) are now serving as missionaries at Angola, West Africa, under the Board of Overseas Missions of the United Church of Canada.

[1949]

Lois Emily Baldwin is on the faculty of the Junior High School, in Kirkland, Wash.

Victor Manuel Colon-Bonet was recently elected Stated Clerk of the Presbytery of Puerto Rico.

Norris London Fellows has been recently assigned as Squadron Chaplain to 606th AC & W Squadron in Japan.

Ralph Vincent Graham of West Collingswood, N.J., is doing graduate work at Temple University School of Theology.

Irving Russell Phillips has been called as assistant minister of the Drayton Avenue Church, Ferndale, Mich.

Myron Lawrence Wheeler of Savannah, Mo., has been elected Stated Clerk of the Presbytery of St. Joseph.

[1950]

James Stanley Barlow is University Pastor at the University of Oregon, Eugene, Ore.

William Howard Kryder is pastor of the Church at Graham, N.C.

[1951]

James Ford Armstrong is now serving as Minister of Christian Education for the First Church, Spokane, Wash.

Robert Warren Dickson, formerly minister of Religious Education, has been called to the associate pastorate of the First Church of Oklahoma City, Okla.

Eugene William Ebert has been called to the pastorate of First Church, Goshen, N.Y.

Philip Reed Jones has been installed as pastor of the First Church of Milton, Pa.

Virginia Jean Mould is now serving at Singapore with the China Inland Mission.

Arthur Paul Noble, formerly assistant pastor, has been called to the pastorate of the First Church of Leonia, N.J.

Ralph Albert Tamaccio has been installed as pastor of the First Church, Hammonton, N.J.

Fred Aleph Trimble, Jr. has been called to the pastorate of the Memorial Church of Boothwyn, Pa.

Robert Allan Wieman has been called to the pastorate of Second Church, Rahway, N.J.

[1952]

Charles Oliver Bennett, Jr., is the organizing pastor of the church at Williston, N.D.

Glenn Jennings Bixler has been called by the Presbytery of Denver to organize a new church in Thornton, a suburb of Denver, Colo.

Brian Hugh Cleworth has been called to the pastorate of the First Church, Wisilla, Alaska. He continues to serve the United Church, Palmer, Alaska.

Richard Neuendorffer is Design Engineer for the Electric Boat Division of General Dynamics Corporation in Groton, Conn.

Jay Warren Rowen has been called to the pastorate of Woodland Hills Calif. Area Church, under the direction of Church Extension Committee of Los Angeles Presbytery.

Frederick Adolph Schutz, Jr. has been called to the pastorate of the Ridgeview Community Church (Presbyterian), West Orange, N.J.

John Daniel Thomas is now serving as assistant pastor, First Church, Coos Bay, Ore.

Gordon Pitts Wiles has been installed as associate minister of the Second Church, Newark, N.J.

[1953]

Shirley Thelma Angle is the Director of Christian Education at the Wellshire Presbyterian Church, Denver, Colo.

Robert Douglas Argie has been called to the pastorate of the Wartburg Church in

addition to his pastorate at the Presbyterian Church of Lancing, Tenn.

William Lewis Carleton has been called to the pastorate of the Olivet Church, Kent, Wash.

Dale Franklin Dickey is now pastor of the First Church of Rockford, Ohio.

Boyd Frederick Jordon is the assistant pastor of the Church at Hamilton, Ohio.

William Charles Lehr has been called as associate pastor to Connecticut Farms Church, Union, N.J.

Horace Martin McMullen is now serving as president of Aleppo College, Aleppo, Syria.

Thomas Dorman Peterson has been called to the pastorate of the Methodist Church, Windsor, N.J.

Robert Hugh Reed, Jr., has been called to the pastorate of the First Church, Long Branch, N.J.

Calvin Flessner Schmid is now a Chaplain in the Navy.

Benjamin Erastus Sheldon and Miss Amy TeSelle were married on December 23, 1954 in Korea. They are now serving under the Board of Foreign Missions in Seoul, Korea.

James Nelson Urquhart is pastor of the First Church, Columbus, Wis.

[1954]

Harold Edwin Berg is pastor of the Holy Trinity Lutheran Church in Burlington, N.J.

Robert James Clark and Miss Rheba Scharlene Cunningham Ottmers were married on August 27, 1954.

Robert William Lyon has been called to the pastorate of the New Egypt Methodist Church, New Egypt, N.J.

Neil Edward Munro is now pastor of Big Delta Church, Fairbanks, Alaska.

Niles Kinney Reimer is taking a year of special work at Cornell University, in preparation for missionary work in Ethiopia under the United Presbyterian Board of Foreign Missions.

Correction—Geraldine Simmons is Director of Christian Education at Central Church, Abilene, Texas.

Charles Renninger Trout of Osterburg, Pa., has become pastor of the St. Clairsville Charge. (Evangelical and Reformed Church.)

Thadikkal Paul Verghese is "Honorary Senior Secretary" of the general committee of the Student Christian Movement (SCM), Alwaye, India.

John Wyman Wilder is now serving at the United Presbyterian Mission in Rawalpindi, West Pakistan.

ALUMNI NECROLOGY

JANUARY 1-DECEMBER 31, 1954

Name	*Class*	*Date of Death*
Samuel James Allen	1930	November 30, 1954
Martin L. Bethel	1905	March 18, 1954
Wallace L. Boyce	1929	November 20, 1954
Charles Digory Brokenshire	1910	May 28, 1954
Seelye Bryant	1890	March 1954
Jacob Scott Butt	1887	October 30, 1954
Putnam Cady	1888	November 17, 1954
Charles Soutter Campbell	1916	September 21, 1954
Thomas Stacy Capers	1916	November 4, 1954
Thomas Anderson Clagett	1900	August 30, 1954
Robert Fitch Fillmore	1932	February 4, 1954
David Kenzie Grant	1900	August 4, 1954
Alburtus Groendyk	1937	January 17, 1954
Henry Ewing Hale, III	1931	September 13, 1954
Charles Robert Hamilton	1922	April 4, 1954
Charles Frederick Hancock	1906	September 29, 1954
William Thomson Hanzsche	1916	June 21, 1954
Charles Willis Harris	1898	June 6, 1954
Ned Hill	1926	February 1954
James William Huling	1946	April 8, 1954
Edward Rutter James	1901	December 16, 1954
Moore Getty Jerrow	1897	July 23, 1954
Weston T. Johnson	1902	February 13, 1954
William Harrison Johnston	1918	March 10, 1954
Edgar Davis Kerr	1911	September 2, 1954
Howard Ickies Kerr	1905	February 8, 1954
Charles Howie Little	1900	July 29, 1954
Philip Jonathan May	1922	November 18, 1954
George Pickett Mayo	1898	January 15, 1954
James Lloyd McBride	1907	June 20, 1954
Ross Samuel McCown	1912	December 5, 1954
William Beauregard McIlwaine	1889	January 23, 1954
William Thomas McKinney	1897	March 15, 1954
Samuel Williams Moore	1897	September 29, 1954
Samuel Banks Nelson	1897	February 26, 1954
Edwin Clyde Nesbit	1904	October 8, 1954
Thomas George Nethery	1908	February 3, 1954
Harold Elliott Nicely	1924	June 6, 1954
Emmet Woollen Rankin	1895	September 3, 1954
George Henry Ray, Jr.	1893	April 1954
Edward Howell Roberts	1923	December 13, 1954
Henry Peter Sanders	1903	November 10, 1954
Frank Erdman Simmons	1902	October 15, 1954
James Sterenburg	1896	June 13, 1954
Harry Morgan Taxis	1915	January 21, 1954
Jacob N. Trompen	1890	April 2, 1954
Charles Vincze	1923	January 31, 1954
John Winfield Voorhis	1920	December 7, 1954
Walter Talmage Ward, Jr.	1953	July 24, 1954
Wilbur Fisk Wilson	1924	June 1, 1954
James Wray	1903	May 1, 1954

PUBLICATIONS BY THE FACULTY

The following bibliographical list has been compiled from information supplied by members of the Faculty regarding their books, articles, reviews, and other literary work which appeared during the calendar year of 1954. The frequently recurring abbreviation *P.S. Bulletin* is to be read *Princeton Seminary Bulletin.*

Georges A. Barrois

Reviews

P. Dumontier, *Saint Bernard et la Bible* in *Journal of Bible and Religion*, XXII, 1 (January), 68-69.

G. Buysschaert, *Israël et le Judaïsme dans l'Ancien Orient* in *Journal of Religion*, XXXIV, 1 (January), 57-58.

Cyrus H. Gordon, *Introduction to Old Testament Times* in *Theology Today*, X, 4 (January), 569-571.

W. H. Van de Pol, *The Christian Dilemma, ibid.*, XI, 1 (April), 127-128.

Tiburtius Gallus, *Interpretatio Mariologica Protoevangelii Posttridentina, Pars Prior* in *P.S. Bulletin*, XLVII 4 (May), 61.

Calvin: Theological Treatises (Library of Christian Classics, vol. 22) in *Theology Today*, XI, 3 (October), 417-419.

L. Cerfaux, J. Coppens, and others, *L'attente du Messie* (Recherches Bibliques) in *Journal of Bible and Religion*, XXII, 4 (October), 276-277.

Andrew W. Blackwood

Book

Biographical Preaching for Today, New York and Nashville: Abingdon Press, pp. 224.

J. Donald Butler

Article

"The Role of Value Theory in Education," *Educational Theory*, IV, 1 (January), 69-77, 86.

Emile Cailliet

Reviews

Virgilius Ferm, *Puritan Sage, Collected Writings of Jonathan Edwards* in *The New England Quarterly*, 1, 125-127.

J. M. Spier, *Christianity and Existentialism* in *Religion in Life*, XXII, 1, 152-154.

Nicolas Berdyaev, *Truth and Revelation* in *The Journal of Religious Thought*, XI, 2, 164-166; and in *P.S. Bulletin*, XLVII, 4 (May), 60-61.

Bernard E. Meland, *Faith and Culture* in *The Pastor*, XVII, 6, 39-40.

General

American representative for the *Revue d'Histoire et de Philosophie Religieuses* of the University of Strasbourg and member of the Board.

National correspondent of the French Academy of Colonial Sciences.

John Sutherland Bonnell

Book

The Practice and Power of Prayer, Philadelphia: The Westminster Press, pp. 93.

Pamphlets

Do You Put First Things First? Francis Emory Fitch, pp. 11.

Service of Remembrance for Wendell L. Willkie, Arcade Press.

Articles

"The Use of Prayer in Counseling," included in *Psychological Aspects of Prayer*, Pastoral Psychology Press.

"The Science of True Prayer," *Pulpit Digest* (May).

"What Fear Is Doing to America," *The Pulpit* (August).

"What Is A Presbyterian?" *Look* (March), and reprinted in booklet form, unabridged.

"Living Without Inner Tension," *Pastoral Psychology* (December).

"The Easter Vision," *Synopsis* (Canadian Presbyterian Y.P.S. Magazine).

Review

Russell L. Dicks and Thomas S. Kepler, *And Peace at the Last* in *The Journal of Religion.*

Charles R. Erdman

Book

The Book of Isaiah, An Exposition, Westwood, N.J.: Fleming H. Revell Company, pp. 160.

Kenneth S. Gapp

General

Book Review Editor of *Theology Today.*

Donald H. Gard

Articles

"The Concept of the Future Life According to the Greek Translator of the Book of Job," *Journal of Biblical Literature*, LXXIII, 3 (September), 137-143.

"The Prophet and a Nation's Conscience," *Crossroads*, IV, 3 (April 25), 57-60.

"A Leader Who Failed," *ibid.*, IV, 3 (May 2), 60-62.

"One Against the Crowd," *ibid.*, IV, 3 (May 9), 62-64.

"A Prophet Rebukes an Evil King," *ibid.*, IV, 3 (May 16), 64-66.

"A Challenge to False Prophets," *ibid.*, IV, 3 (May 23), 66-68.

"Discovering Spiritual Resources," *ibid.*, IV, 3 (May 30), 68-70.

"Seek Good and Not Evil," *ibid.*, IV, 3 (June 6), 70-72, 79.

"Message to an Intemperate People," *ibid.*, IV, 3 (June 13), 73-75.

"Hosea's Plea," *ibid.*, IV, 3 (June 20), 75-77.

"Judgment Comes to Israel," *ibid.*, IV, 3 (June 27), 77-79.

Contributor to Westminster *Teacher*, IV, 3 (April-June), 43-86.

Reviews

Charles H. Patterson, *The Philosophy of the Old Testament* in *P.S. Bulletin*, XLVII, 3 (January), 39-41.

John Calvin, *The Gospel According to Isaiah: Seven Sermons on Isaiah 53*, trans. by Leroy Nixon, *ibid.*, 41f.

General

Treasurer of The Society of Biblical Literature and Exegesis.

Henry S. Gehman

Article

"Ἅγιος in the Septuagint, and its Relation to the Hebrew Original," *Vetus Testamentum*, IV, 4 (October), 337-348.

Reviews

John Bright, *The Kingdom of God—The Biblical Concept and its Meaning for the Church* in *The Bookman*, XIII, 1 (March), 8-9.

The Interpreter's Bible. Vol. II (Lev., Nu., Deut., Josh., Ruth, Samuel) in *P.S. Bulletin*, XLVII, 4 (May), 50-51.

Wm. A. Irwin, *The Old Testament: Keystone of Human Culture*, *ibid.*, 50-51.

Anton Fridrichsen, and other Members of the Uppsala University Faculty, *The Root of the Vine—Essays in Biblical Theology*, *ibid.*, 51.

H. H. Rowley, *The Unity of the Bible*, *ibid.*, XLVIII, 2 (October), 45-46.

Moses Hadas, editor and translator, *The Third and Fourth Book of Maccabees*, *ibid.*, 46-47.

Ernst Würthwein, *Der Text des Alten Testaments—Eine Einführung in die Biblia Hebraica von Rudolf Kittel* in *Journal of Biblical Literature*, LXXIII, 2 (June), 123-124.

John A. Mackay, *God's Order—The Ephesian Letter and This Present Time* in *Good Reading*, VI, 1 (November), and in *Princeton Alumni Weekly*, LV, 9 (November 19).

George S. Hendry

Reviews

Emile Mersch, *The Theology of the Mystical Body* in *Theology Today*, XI, 1 (April), 118-120.

David Cairns, *The Image of God in Man*, *ibid.*, 2 (July), 288f.

Ronald S. Wallace, *Calvin's Doctrine of the Word and Sacrament* in *Scottish Journal of Theology*, VII, 2 (June), 204-207.

Karl Barth, *Against the Stream* in *The Westminster Bookman*, XIII, 3 (September), 16f.

Elmer G. Homrighausen

Articles

"Foreword," Herbert H. Wernecke, *The Book of Revelation Speaks to Us*, Philadelphia: Westminster Press.

"Faith—The Knowledge Grown Confident," *Golden Moments of Inspiration*, Ruth M. Elmquist (ed.), 283-294.

"The Huguenot Witness in our Time," *Proceedings of the Huguenot Society of Pennsylvania*, XXV, 92-100.

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Reviews

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Paul E. Johnson, *The Psychology of Pastoral Care*, *ibid.*, 54.

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Billy Graham, *Peace With God* in *The Presbyterian Tribune*, LXIX, 9 (June), 12.

A. M. Chirgwin, *The Bible in World Evangelism*, *ibid.*, LXX, 3 (December), 12.

A. Victor Murray, *Education Into Religion* in *The Westminster Bookman*, XIII, 4 (December), 21-22.

Norman Victor Hope

Articles

"Learning From a Scoundrel" (Sermon), *The Upper Room*, XI, 5 (February).

"Christianity, A Layman's Religion" (Sermon), *The Pulpit Digest*, (October).

"Lessons on Presbyterianism in America," *This Generation*, VI, 4 (July, August, September).

Reviews

John H. S. Burleigh, *Augustine: Earlier Writings* in *Monday Morning*, XIX, 4 (February 15).

Maurice Goguel, *The Birth of Christianity* in *The Pastor*, XVII, 10 (June).

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Roger L. Shinn, *Christianity and the Problem of History*, *ibid.*

Howard G. Hageman, *Lily Among the Thorns*, *ibid.*

Robert R. Brown, *The Miracle of the Cross*, *ibid.*, XLVII, 4 (May).

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John T. McNeill, *The History and Character of Calvinism*, *ibid.*

Edward J. Jurji

Book

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Articles

"The United States' Foreign Policy and the Middle East," *Rutland Daily Herald*, August 25, 8.

"Creative Organization of the World Religions," *The Caravan*, II, 1 (July 1), 8.

"Man is Incurably Religious," *The Montreal Star*, March 22, 1.

Reviews

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Charles Samuel Braden, *War, Communism, and World Religions*, *ibid.*

Ernst Jackh, *Background of the Middle East*, *ibid.*, 59-60.

F. W. Fernaw, *Moslems on the March*, *ibid.*, XLVIII, 2 (October), 51-52.

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Richard H. Sanger, *The Arabian Peninsula*, *ibid.*, 52-53.

Herbert H. Farmer, *Revelation and Religion* in *The Westminster Bookman*, XIII, 4 (December), 16-17.

Ernest Wood, *The Great Systems of Yoga* in *Interpretation*, VIII, 4 (October), 494-495.

General

An Associate Editor of *Muslim World Quarterly.*

Book Review Editor of *P.S. Bulletin.*

Hugh T. Kerr, Jr.

Book

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Pamphlet

A Year with the Bible, Philadelphia: Westminster Press, pp. 23.

Articles

"Does the Gospel Say Something to Me?" *Crossroads*, V, 1 (October-December), 3-4.

"Theology As Queen and As Servant," *Theology Today*, X, 4 (January), 456-461.

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"Making Old Things New," *ibid.*, XI, 3 (October), 301-306.

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Reviews

John T. McNeill, *The History and Character of Calvinism* in *The Christian Century*, LXXXI, 31 (August 4), 924-925.

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General

Editor, *Theology Today.*

Robert A. Koch

Article

"A Sacramental Triptych from Spain," *Record of the Art Museum, Princeton University*, XIII, 2, 24ff.

Howard T. Kuist

Pamphlet

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Articles

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Reviews

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T. W. Manson, *The Servant-Messiah, A Study of the Public Ministry of Jesus* in *Interpretation*, VIII, 1 (January), 103f.

General

Member, Editorial Council, *Interpretation, A Journal of Bible and Theology.*

Lefferts A. Loetscher

Book

The Broadening Church; A Study of Theological Issues in the Presbyterian Church since 1869, Philadelphia: University of Pennsylvania Press, pp. 195.

John A. Mackay

Articles

"Portent and Promise in the Other America." *P.S. Bulletin*, XLVII, 3 (January), 7-16.

"Be Aglow with the Spirit," *P.S. Bulletin*, XLVIII, 2 (October), 15-16.

"New Frontiers in the Life of the Church," *Theology Today*, XI, 2 (July), 250-268.

"The Witness of the Reformed Churches in the World Today," *Theology Today*, XI, 3 (October), 373-384.

"The Seminary's Library Project"—*The Princeton Herald*, September 29, 1954.

God's Servant the Church, Moderatorial Sermon preached at the General Assembly, May 1954

Report to the Church, Presbyterian Life, Vol. VII, No. 10, May 15, 1954.

Donald Macleod

Articles

"Facing Up To Responsibility" (Sermon), *Pulpit Preaching*, VII, 9 (September), 3-5.

"Life More Abundant" (Sermon), *Upper Room Pulpit*, XII, 4 (January), 19-25.

"Things By Which Men Live" (Sermon), *The Pulpit*, XXVI, 1 (January), 7-9.
"Front-Line of the Church," *Presbyterian Life*, VII, 3 (February 6), 34-35.
"The Preacher's Bookshelf," *The Observer*, XVI, 9 (June), 11, 27. Reprinted in *Monday Morning*, XIX, 13 (July), 5-7.
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"Let Us Really Celebrate Christmas," *ibid.*, XVI, 20 (December 15), 6.

Reviews

John Oliver Nelson, *The Student Prayer Book* in *P.S. Bulletin*, XLVII, 3 (January), 53.
George Hedley, *Christian Worship*, *ibid.*, 53-54.
James D. Smart, *The Recovery of Humanity*, *ibid.*, 54-55.
Donald G. Miller, *Fire in Thy Mouth*, *ibid.*, XLVII, 4 (May), 62-63.
Frederick B. Speakman, *The Salty Tang*, *ibid.*, 63.
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James T. Cleland, *The True and Lively Word*, *ibid.*, 57-58.
George Miles Gibson, *Planned Preaching*, *ibid.*, 57-58.
James S. Stewart, *A Faith to Proclaim* in *The Observer*, XVI, 9, 11.
Oscar Cullman, *Early Christian Worship*, *ibid.*, 27.
J. Alan Kay, *The Nature of Christian Worship*, *ibid.*, 27.
Randolph Miller, *Symphony of the Christian Year*, *ibid.*, 11.
Olive Wyon, *The Altar Fire*, *ibid.*, 19, 3.
F. W. Shroeder, *Preaching With Authority*, *ibid.*, 3.
J. C. Swaim, *Do You Understand the Bible?*, *ibid.*, 3.
Donald G. Miller, *Fire in Thy Mouth* in *The Bookman*, XIII, 2, 23.

General

U.S. Correspondent to *The Observer*, official paper of the United Church of Canada.
Circulation Secretary, *Theology Today*.

Bruce M. Metzger

Articles

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"New Testament Literature, 1953," *Interpretation, A Journal of Bible and Religion*, VII, 2 (April), 218-232.
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Reviews

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C. H. Dodd, *According to the Scriptures, the Substructure of New Testament Theology* in *The Westminster Bookman*, XIII, 1 (March), 10-11.
A. M. Hunter, *Interpreting the New Testament, 1900-1950* in *The Journal of Religious Thought*, XII (Autumn-Winter, 1953-54), 62f.
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Maurice Goguel, *The Birth of Christianity*, translated from the French by H. C. Snape, in *Religion in Life*, XXII, 4 (Autumn), 615-617.

Damianus Lazzarato, *Chronologia Christi seu discordantium fontium concordantia ad juris normam* in *Journal of Biblical Literature*, LXXIII, 3 (September), 174-176.

H. Idris Bell, *Cults and Creeds in Graeco-Roman Egypt* in *P.S. Bulletin*, XLVIII, 2 (October), 47.

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A. C. Bouquet, *Everyday Life in New Testament Times* in *Interpretation*, VIII, 4 (October), 485.

C. C. Richardson, ed., *Early Christian Fathers* in *Theology Today*, XI, 3 (October), 411f.

General

Contributor to *Work and Vocation, a Christian Discussion*, ed. by John Oliver Nelson, New York: Harper and Brothers.

Member of Editorial Council of *New Testament Studies*.

Editorial Secretary, *Theology Today*.

Samuel Hugh Moffett

Book

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Articles

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"Outline of the Epistle to the Hebrews," *Report of the 1954 Meeting, National Council of Presbyterian Women's Organizations*, 92-96.

"McCormick and Missions—Then and Now," *McCormick Speaking*, VIII, 3 (December), 11-16.

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General

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Advisory editor of *The Muslim World.*

Contributor to *Douglass Sunday School Lessons.*

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BOOK REVIEWS

Biographical Preaching for Today, by Andrew W. Blackwood. Abingdon-Cokesbury Press, Nashville, 1954. 224 pp. $3.00.

A new book by Dr. Blackwood offers occasion to express appreciation for his fruitful career as pastor, preacher, teacher, author and editor. His work, practically covering the first half of our century and still continuing with vigor, has been a strong influence in correcting the preaching vagaries of our time, and in encouraging the return to biblical, theological and church-centered preaching.

Dr. Blackwood brought to his task of teaching, in addition to high academic qualifications, seventeen years of pastoral experience in Columbia, South Carolina, Columbus, Ohio, and Pittsburgh, Pennsylvania. Whether pulpit and parish work should be a prerequisite for all who teach in seminaries is debatable. Some disciplines in theological training may well be taught by persons who enter seminary teaching direct from their graduate studies, never having served a church. Yet, time spent in parish and pulpit never hurt anyone, and for the professor of homiletics, is a *sine qua non.*

From 1925 to 1930 our author was Professor of English Bible in Louisville Presbyterian Seminary. The next twenty years as Professor of Homiletics at Princeton Seminary, he continued in his pastoral attitude toward his students and in his emphasis on the Bible as the fountain-source of preaching. Since his retirement from Princeton he has remained active as Professor of Biblical Homiletics, in the School of Theology of Temple University, and has continued editorial work and authorship.

Through his own preaching program and extensive writing, his influence has gone far beyond the class-room, and he has carried into all relationships the warmth of friendly encouragement and solid instruction.

Each of his books deals with some phase of preaching or pastoral work, with thorough treatment and practical slant. They have been helpful to the men in the field, always in need of fresh materials and new inspiration. And they are in constant use in the seminaries in the fields of homiletics and practical theology, as texts and parallel readings; and are generously listed in many bibliographies.

This imposing list includes: *Preaching from Samuel, Preaching from the Bible, Planning a Year's Pulpit Work, The Fine Art of Public Worship, Evangelism in the Home Church, The Protestant Pulpit* (as editor), *The Preparation of Sermons, Pastoral Leadership, Preaching from the Prophetic Books, Expository Preaching for Today*, and the present volume, *Biographical Preaching for Today.* The volume on planning was a pioneer in the field; that on worship, a timely treatment of a needed subject and a worthy addition to a growing literature in the revival of our times. *The Protestant Pulpit* offers a well-selected sampling of great preachers and great sermons from the Reformation to the present, and makes a fine companion volume to Ray C. Petry's *No Uncertain Sound* which presents the outstanding men and voices of the pre-Reformation Church. Dr. Blackwood's other books, including the present volume, are based on biblical studies from the homiletic viewpoint, and are replete with usable suggestions.

Biographical Preaching for Today emphasizes the values of presenting the Gospel in personal terms through biblical characters. The literary form nearest to universal appeal is the story. Stories of people reach each hearer on his own level. In translating the abstractions of theology and the ideas and concepts of religious faith into concrete events and personal behavior, the story speaks to children and youth without in any way talking down to the sophisticated. Christian truth becomes incarnate in biography.

The author deals with *Preaching Strategy* in the first half of the book, and with *Sermon Tactics* in the latter half. The strategy is concerned with the philosophy behind the use of biographical material, with its applicability to various groups of people, the un-churched, the nominal church-member, and youth; the uses of biography for special occasions; and

long-range planning for this type of preaching across the year.

Under *Sermon Tactics*, the author brings the reader into the work-shop where he learns the methods of master craftsmen in the art of biographical preaching, and begins to find his own best method. Many specific suggestions are given in fitting the story to the need, and skeleton outlines are suggested with just enough hint at themes and salient points to give the preacher something to work on without doing his job for him. The author encourages imagination, variety and self-criticism. His ideal sermon presents one single phase of Christian truth and no more; and presents that with fidelity to Scripture and with simple vividness, to the actual needs of the hearers. Biographical materials are well adapted to this aim.

Complete indices and full chapter bibliographies add to the value of this work for text-book use and as a guide to the preacher's further study of this sermon type.

George Miles Gibson

Professor of Homiletics
McCormick Theological Seminary
Chicago, Illinois

The Ancient Near East in Pictures Relating to the Old Testament, by James B. Pritchard. Princeton University Press, Princeton, N.J. 1954. Pp. xvi + 351. $20.00

The author of this volume is well known as the editor of *Ancient Near Eastern Texts Relating to the Old Testament*, which in 1950 appeared from the same press. This book contains pictures grouped under nine headings, among which may be mentioned peoples and their dress, daily life, writing, scenes from history and monuments, royalty, and dignitaries, gods and their emblems, and the practice of religion.

The pictures are beautiful reproductions of photographs of famous monuments of antiquity or of objects that have been found in archaeological excavations. Among the peoples whose attire is depicted we find Egyptians, Mesopotamians, Persians, Hittites, Syrians, and Arabians. The daily life of ancient times is well represented with illustrations showing agriculture, cattle, shipping, fishing, weights, woodwork, metalwork, textiles, baking, warfare, hunting, and games. Ancient writing is well portrayed in nineteen pages. Among the historical illustrations of special interest to Biblical students are those connected with Ur and those representing Seti I, Ramses II and III, Mer-ne-ptah, Sheshonk, Shalmaneser III, and Sennacherib. The ancient artists depicted the faces of their monarchs with lifelike reality, and these pictures will help the student to visualize the type of men who controlled the destiny of world affairs in Old Testament times. Since the Israelites were forbidden to make graven images, they produced no works of sculpture; consequently the monuments of neighboring peoples give us the atmosphere of daily life in Biblical times. The pictures of ancient temples and building plans are important, and in this connection attention may be called to a model of the tower of Babylon. Four maps give the location of ancient places, and and so the student can connect historical events and archaeological sites with definite geographical areas.

In the Catalogue of the Illustrations Dr. Pritchard gives a description of the various monuments and objects together with their present location and important bibliography. An index of ten pages goes into considerable detail and enables a student to find illustrations of many things in which he may be interested in connection with the life of ancient times. A great deal of work has gone into the preparation of this volume; the author visited twenty-four museums in the Near East, Europe, and America in order to produce an original piece of work. Gressmann's *Altorientalische Bilder* is now hard to obtain and Dr. Pritchard has rendered a great service to scholarship in making available to students, teachers, and ministers these illustrations of the Ancient Near East. He deserves our thanks and hearty congratulations.

Henry S. Gehman

The Psalms, by John P. Milton. Augustana Book Concern, Rock Island, Illinois, 1954. viii + 252 pp. $3.25.

The author of this book has been professor of Old Testament and Catechetics at Luther Theological Seminary, St. Paul, Minnesota, since 1941, and evidently this book grew out

of his experiences as pastor and teacher. In the Foreword, Professor Milton says: "The Book of Psalms is a book of prayer and praise which in origin is closely linked with the spiritual experiences of Israel, the covenant nation of the Old Testament, but which is equally relevant for the spiritual life of the New Testament Church."

The book consists of five parts, the first of which contains five essays on the theology of the Psalms. Here the author discusses the God of the covenant, and the anthropology, the harmatology, the soteriology, and the Christology of the Psalms. He maintains that it is not difficult to see the roots of New Testament Christology as well as of theology and soteriology in the Old Testament. In this connection he is cautious and warns that we should not confuse the roots with the branches and prematurely look for New Testament fruit. In Part II, Milton discusses the word of God as seen in Psalm 119. Part III is devoted to the imprecatory Psalms and those concerned with personal integrity. The writer maintains that the righteous man of the Psalter is fundamentally one who is justified by faith or whose faith has been reckoned to him for righteousness. As regards the imprecatory Psalms, Milton believes that their language is easier to accept as preaching than as a prayer and also that these psalms are more appropriately directed against organized entrenched evil than against personal foes. These Psalms help us to recognize the need of a righteous moral indignation against wickedness. The writer adds, however, that in the Christian attitude indignation against evil is balanced by an earnest desire for the salvation of evil-doers.

The book closes with seven sermons on the Psalms, which a preacher can study without reproducing them. This volume is intended for ministers and lay people, and as such does not pretend to be a work on scientific Biblical criticism. The value of the book lies in the fact that a professor of Old Testament in a well-known theological seminary has distilled his knowledge in popular form and permitted a spirit of devotion to permeate his studies. It is hoped that this work will inspire pastors to preach more from the Old Testament.

HENRY S. GEHMAN

The Second Book of Maccabees, edited by Solomon Zeitlin with Introduction and Commentary—English Translation by Sidney Tedesche, published for the Dropsie College for Hebrew and Cognate Learning by Harper and Bros., New York, 1954. xiii + 271 pp. $4.00.

This is the fourth volume in the series, *Jewish Apocryphal Literature*, which is published under the auspices of the Dropsie College. The editors of the series are the faculty of the college and some other Jewish scholars. President Abraham H. Neuman is the chairman of the editorial board, and Professor Solomon Zeitlin is the editor-in-chief. It is apparent that this project is in the hands of eminent scholars. The Second Book of Maccabees is found in the Apocrypha, but since these books ordinarily are not included in Protestant Bibles, many students and ministers are not acquainted with them. Yet their importance must be recognized for the history of the inter-testamental period; we must not imagine that there is a gap in history between the Old and the New Testaments. For this reason we have to thank our Jewish friends for making this important literature available in convenient form.

The primary theme of II. Maccabees is the uprising of the Jews under Judas Maccabaeus in defense of their religious freedom against the tyrant Antiochus (IV) Epiphanes. The victory of Judas not only led to the establishment of the independent state of Judaea, but it preserved Judaism at a time when its very life was at stake. In this book is found the incident of the woman whose seven sons died as martyrs for their faith in God.

II. Maccabees goes back to a certain Jason of Cyrene, who composed a history of Judas Maccabaeus and his brothers: this work furnished the basic facts, and later it was edited and condensed by a man known as The Epitomist. We do not know when Jason lived, but Zeitlin concludes that the best time to date the final composition of the book is in the time of Agrippa (A.D. 41-44). It is generally agreed that the original language of the book was Greek. As regards the literary character, it is written in the inflated Greek of the Ptolemaic period by a man of learning and skill.

II. Maccabees is important for the history of Judaism. The Epitomist presented historical material for the ethical needs and edification of the Jews. There is only one God, and he chose Israel and made a covenant with his people. The Epitomist refers to Judaea as the Holy Land; he believes in the ministration of angels in behalf of the Jews and emphasizes the importance of dreams and visions. He also clearly portrays the doctrine of the resurrection of the body. Dr. Zeitlin devotes a good deal of attention to the historical value of II. Maccabees, and he also has an interesting section on the influence of this book on Christianity.

The Greek text of Rahlfs's *Septuaginta* is printed on the left, and the fluent English translation by Dr. Tedesche faces it on the opposite page. In this way the student can make good use of the text in the original language. The abundant footnotes furthermore furnish a valuable commentary. The volume is of convenient format, and it is a pleasure to work with this book.

HENRY S. GEHMAN

How Our Bible Came to Us, by H. G. G. Herklots. New York: Oxford University Press, 1954. Pp. 174. $3.50. (Originally published in Great Britain under the title *Back to the Bible.*)

With an excellent choice of subject matter taken from an exhaustive English bibliography concerning the title of the book *How Our Bible Came to Us*, the author has presented in this work a very good résumé of pertinent facts about the history of our Scriptures. After a short discussion of Hebrew and Greek as the original languages of the Bible he gives a brief account of the early printed editions in both Hebrew and Greek. He traces the development of Latin versions, discusses their dominance in the Middle Ages, and then describes the work of the early English translators. The latter half of this book deals with the discovery of the great codices, gives an evaluation of the earliest Greek manuscripts of both the Old and New Testaments and lastly offers a brief summary of recent discoveries in the area of the Dead Sea.

The author states in his preface that this work is not intended to be a scientific investigation beyond what has already been done in the field. He suggests that the book is written from the point of view of a parish priest for the needs of the ordinary Christian.

Whether the author has succeeded in making this work one which will appeal to the average reader might be called into question. The book reads very much like a college textbook and might be used as such in a course of introduction to the Bible. The average reader will no doubt find much technical information which will require explanation by one acquainted with the field of study. The presentation of so many facts, briefly stated, may become burdensome to the average reader. The reviewer feels that the writer has made excellent use of his bibliography and has produced a work worthy of recognition as a fine summary of important facts concerning the history of our Bible.

V. M. ROGERS

The Meaning and Message of the Book of Revelation, by Edward A. McDowell. Broadman Press, Nashville, Tenn., 1945. XII, 224 pp. $2.75.

There are but few commentaries on the Apocalypse which are of any value from the expository viewpoint. The learned works are mainly concerned with historical and linguistic problems, of which the book bristles, while paying little attention to its message, and the popular ones are frequently eccentric. Dr. McDowell, who is head of the New Testament Department of the Baptist Theological Seminary at Louisville, Ky., has succeeded in writing a book which stands on a solid scholarly foundation yet avoids the pitfalls of "prophetic" interpretation. The layman who wants to study Revelation no less than the pastor who is desirous to introduce his congregation to the enigmatic last book of the New Testament will greatly be profited by using Dr. McDowell's guidance. The book is written in a simple and forthright style and its suggestive language reminds the reader throughout that John is speaking to our condition no less than to that of the seven churches of Asia Minor.

In the whole, the author follows a sym-

bolic interpretation. The seven seals, e.g. are understood as representing "History's Pageant of Suffering," i.e. "the great problems of history as they are to be interpreted and dealt with in the light of the gospel" (p. 87). Similarly, "the purpose of the vision of the seven bowls is to reveal the wrath of God as it is manifested specifically against an earthly government which sets itself against the rule of God in Christ" (p. 152). However, Rev. 17:1-19:5, in which the Fall of Babylon is described, is taken as a prophetic picture of the eventual disintegration of the Roman Empire. Such interpretation involves not only a sudden and unmotivated change of hermeneutical principles, but also artificialities of exegesis. The downfall of the Christian Roman Empire during the fifth and sixth centuries is equated with the Fall of the Harlot who sits upon the seven heads, which are identified with the seven emperors of the first century! It seems that in this instance, Baptist tradition got the better of the exegete.

The millennium signifies "the spiritual reign of Jesus Christ and his saints which began with his exaltation to the right hand of God and which will continue until the end of history" (p. 195). The author holds that the two concluding chapters of the Apocalypse are the only ones to be understood eschatologically.

This reviewer thinks that in his desire to be popular and to avoid the errors of Dispensationalism and Premillennialism, Dr. McDowell has oversimplified the relationship between history and eschatology that underlies the Revelation of John. Nevertheless, within his limits the author has made evident that the Seer of Patmos has a message that is as relevant to our age as it was to the churches of his days.

OTTO A. PIPER

The Fact of Miracle, by Ernest Gordon. Marshall Jones Co., Francestown, N.H., 1955. 126 pp. $1.50.

It is not astounding that the author of this little, yet impressive volume should present his material with some reluctance. Great theologians such as Abraham Kuyper and B. B. Warfield had decreed that no miracles were performed after the conclusion of the Apostolic age, and that it could not be otherwise. For according to their theory, miracles were wrought by God to support the truthfulness of His revelation and thus would automatically cease, once the process of revelation had reached its goal with the writing of the New Testament books.

Warfield, in *Miracles: Yesterday and Today* (New York 1918, reprinted by Eerdmans, Grand Rapids 1953) contended that all reports of miraculous events past the first Christian century must be spurious. From an apologetic viewpoint such position seemed to be of extreme value. The argument of the unbelievers that the Biblical miracles were untrustworthy because pagan religions also claimed miracles could be refuted on the ground that the non-Christian evidence had been fabricated or based on superstitious misinterpretation of the facts because it had nothing to do with revelation. In turn it was held that it was the truth of the Biblical revelation which supported the Biblical miracle records. Unfortunately, this reasoning proved too much. The Christian truth, thus interpreted, could pass itself of miracles, because it was a purely propositional truth. While God's ability to perform miracles was not to be denied the actual miracles did not substantially contribute to the revealed truth.

Dr. Gordon takes an entirely different approach. Miracles, in his view, are the manifestation of God's saving work here on earth. Christ came to deliver people from the power of Satan and to reveal his power to this world through the lives of his followers. This "realistic" view has the full support of the New Testament and should not be brushed aside in so highhanded a way as the great theologians of the past generation did. Dr. Gordon wants both to show that the evidence of the ages presents numerous parallels to the Biblical miracles, as also that believers have a right to pray that the Lord should manifest his power in their midst. The evidence is gathered mainly from Foxe's *Book of Martyrs*, the history of the Jansenists, the Reformed "Church of the Desert," the early history of the Quakers and the experience of missionaries and evangelists of modern times. The accumulated evidence bears witness to the marvellous manner in which the risen Lord and His Spirit have shown that a new

aeon has dawned and that the order of the old aeon is waning.

The author himself feels that not all the reports quoted in his book are equally reliable. While doubts concerning the trustworthiness of some of the stories do not seriously weaken his argument the case for genuine miracles would have been strengthened by a more careful and judicious selection. Dr. Gordon's collection would also have benefited from a consistent distinction between the supranatural and the miraculous. The operation of demonic forces, e.g. or the communication with spirits, valuable as they are for a full understanding of the Biblical world view, are not directly related with the miracle-working power of Christ. This reviewer would also like to have all the bibliographical data on such a controversial matter given in completeness so as to enable the reader to check the evidence for himself.

Otto A. Piper

The Swedenborg Epic. The Life and Works of Emanuel Swedenborg, by Cyriel O. Sigstedt. Bookman Associates, New York, 1952. XVII, 517 pp. $4.50.

Ever since his 'conversion' in 1744-45, Swedenborg has been a controversial figure. He was too great a personality and too outspoken in his criticisms to be treated in a purely objective way. It is not surprising, therefore, to discover that the author of this volume takes very definitely sides for the outstanding Swedish thinker, notwithstanding his efforts to write an history. The claim to hear angelic voices and to be inspired by heavenly visions was so much in the center of Swedenborg's theological activity that anybody writing on the Nordic seer has either to accept or to reject it.

Mr. Sigstedt has given us a very readable book that abounds with information on all the essential phases of Swedenborg's life and his principal writings. While not much unknown material has been brought to light, the available sources have been carefully studied, and owing to the wealth of autobiographical data the circumstances of his life and the method of his production are vividly depicted largely in S.'s own language. No attempt is made to interpret Swedenborg's character or his ideas. Yet for those who are not yet acquainted with Swedenborg this work will serve as a very useful introduction.

During his lifetime, the founder of the 'New Church' had but a handful of followers, while Lutheran and Reformed theologians, Anglican bishops and the father of Methodism condemned him as a heretic, and the philosophers asked themselves whether such a visionary was not completely crazy. Our time will hardly be inclined to endorse those criticisms. Like the Pietists and Moravians, and probably influenced by them, Swedenborg attacked the "orthodox" concept of faith, according to which it denoted the acceptance of propositions allegedly derived from the Bible. For him, faith was a state of being cleansed by God and being 'reborn.' Similarly, in his view of the work of Christ, where he emphasized the Lord's victory over hell, he adopted a view similar to the one held in our days by Aulén and the Lundensian school. Modern theologians will also hold that Swedenborg's concept of the world of spirits, fantastic as it may appear at first sight, will at least help us to rethink the problem of the Body of Christ, to which the departed believers no less than the living ones belong.

Otto A. Piper

James Denney, *The Death of Christ,* edited by R. V. G. Tasker. The Tyndale Press, London, 1952. Pp. 207. 9s 6d. (To be secured in this country from the Inter-Varsity Christian Fellowship, 1444 North Astor, Chicago 10, Ill. $3.00.)

It was in 1902 that James Denney, then Professor in the United Free Church College at Glasgow, first published his book on *The Death of Christ.* Professor R. V. G. Tasker, Professor of New Testament Exegesis in the University of London, has now produced a revised and abridged edition of the original work. As he explains in his preface, "In order to make the book simpler and more suitable for the general reader as well as for the theological student, I have omitted some passages where the exegesis of a particular text is unusually technical and detailed, and

others where Denney pauses to deal critically, and sometimes at considerable length, with the arguments of individual contemporary scholars, many of whose works have long since been out of print. . . . I have rewritten sentences which seemed unduly difficult; and have attempted generally to simplify the narrative without being unfaithful to the thought. My sole desire throughout has been to enable the reader of today to experience as fully as possible the cumulative and compelling power of the evidence which Denney here presents with such sustained reasoning, such quiet fervour, and such profundity of spiritual insight" (pp. 8-9).

How shall we evaluate Tasker's labor of love? On the one hand, as one today reads (or re-reads) the pages of this book, he senses that he is somehow in a different climate. During the past half century much water has flowed under many theological bridges. Streeter made significant contributions to the literary criticism of the Gospels; Dibelius and Bultmann gave Form Criticism a mighty impetus; Paul has suffered many things at the hands of the Religionsgeschichtlicher; the apostolic *kerygma* has been isolated; Kittel's *Theologisches Wörterbuch* is being published; and other noteworthy advances and recessions have occurred. Of these there is, of course, next to nothing in Denney's book (Tasker has once or twice introduced something from Kierkegaard, as well as from several other authors more recent than Denney).

On the other hand, however, in much of the substance of the discussion, as well as in the main conclusions of the volume, what Denney wrote in 1902 is of permanent value. The sober and well-balanced emphases which Denney struck at the beginning of the century have a certain stability just because they reflect so faithfully the broad and obvious teaching of the New Testament on the significance of the death of Christ. On the whole, therefore, it is good to have so solid an exposition as Denney's back in print again.

BRUCE M. METZGER

New Testament Studies, by C. H. Dodd. New York: Charles Scribner's Sons. Pp. 182. $3.00.

This volume contains eight studies dealing with various aspects of New Testament studies which Dr. Dodd had published elsewhere during the past score of years. Two of the contributions deal with the attempt to identify and describe the pre-literary tradition behind the Four Gospels. Here Dodd argues, among other things, that the framework of the Gospel narrative, contrary to the "assured results" of Form Criticism, is essentially a trustworthy outline of the ministry of our Lord.

In another study Dodd examines the fragments of a new and hitherto unknown Gospel preserved on four small fragments of papyrus published by Bell and Skeat in 1935. Dodd concludes that this document dates from about A.D. 140 and that it alludes to material in all four canonical Gospels.

In two other essays on "The Mind of Paul," Dodd seeks to show (though the argument falls somewhat short of convincing demonstration) that at about the time when Paul wrote II Corinthians he underwent a significant spiritual experience, and that it is possible to chart the sequence of his epistles in terms of this presumed development in his theology.

In another essay he deals most suggestively with "Natural Law in the New Testament." Finally, Dodd's two Ingersoll Lectures on the Immortality of Man, delivered at Harvard in 1935 and in 1950, are reprinted.

In view of the fact that most of these studies were published originally in journals not readily accessible to the general reader, it is useful to have them reprinted in more permanent form.

BRUCE M. METZGER

The Parables of Jesus, by Joachim Jeremias, translated by S. H. Hooke. New York: Charles Scribner's Sons, 1955. Pp. 178. $3.50.

The author starts from the presupposition that his task to arrive at the meaning of each parable has been obscured by the amount of change which the parables underwent during the first decade after the death of Jesus. As the parables "lived" in the Church, he asserts, they were assigned artificial settings, were modified, expanded, and allegorized. Conse-

quently, to arrive at a more adequate understanding of the secret and content of the parables he sets out to clear away what he deemed added, and to approach the original settings. About half of the volume is devoted to this task.

Some parables are regarded as embellished. So, e.g. the parable of the ten servants each receiving a pound (Lk. 19:11-28) is an embellished edition of the parable of the three servants with the five, two, and one talent respectively (Mt. 25:14-30). The parable of the laborers in the vineyard (Mt. 20:1-16) was not addressed to the disciples (Mt. 19:23), but to the Pharisees, the scribes, or the crowd. Some parables were given a hortatory character which they did not have originally; others were adapted to the needs of the Church in a particular situation. E.g. the episode of the guest without a wedding garment in the parable of the great supper (Mt. 22:1-14) is regarded as an insertion to warn against moral laxity. Allegorization is responsible for the interpretation of the parable of the sower (Mk. 4:14-20).

The second half of the volume deals with the "Message of the Parables of Jesus." The author sees the total impression of the parables immensely simplified in the light of his critical treatment of the first half of the work. The parables contain the secret of the Kingdom as it irrupted in the words and work of Jesus. They express "the central ideas of his message in constantly changing images." Some give assurance of the increase of the Kingdom in spite of its insignificant beginning; some depict the presence of the Kingdom; some stress God's concern for sinners and his mercy; some sound a warning challenge of a limited time of God's grace; some give instruction as to what "realized discipleship" requires; others tell of the last things.

The book is a product of its time and has strongly been influenced by *Formgeschichte* and existentialism. In his attempt to arrive at the so-called original teachings of Jesus the author indulges a great deal of speculation and often his conclusions are open to serious dispute. Perhaps it should be kept in mind that Jesus could have repeated some of his teachings at various occasions—sometimes likely in public, sometimes likely in private to his disciples when he isolated them for instruction. In fact, to create an oral tradition, frequent repetition is essential. Due consideration should also be accorded the likelihood that a parable could have been used in different settings with different purpose and emphasis. Much of Jeremias' critical work seems to rest on the presupposition that a parable was uttered only once.

The message of the parables has been summarized with great clarity and insight. The author made the parables come alive against a vivid background of contemporary situations and customs. His store of knowledge of the practices of New Testament times, which he used abundantly, gives the parables a new appeal of freshness.

The book is a valuable, well documented commentary on the parables, which both the preacher and the academic will find stimulating and helpful.

DANIEL J. THERON

Cradle of Our Faith: A Pictorial Journey through The Holy Land, by John C. Trever, Newsphoto Publishing Company, San Angelo, Texas, 1954. Pp. 88. $3.75.

The magic of color photography makes this an unusually attractive and instructive book. Seventy-four full color pictures, accompanied by a descriptive text, adorn its pages. Four of the pictures are full page, thirty-seven are half page, and thirty-four are one-third page in size. Beginning with the times of Abraham the story of the Bible is unfolded at significant geographical sites and stages of its history. Other useful features enhance the value of this book for the Bible reader, student, or teacher: A supplement, consisting of a short chronology of the Holy Land (by biblical and archaeological periods); a glossary of unusual words; suggestions for further reading; a full page map showing places and directions in which the photographs were taken; an index of scripture references, of historic persons, and of place names. Two end-sheets present double page maps, one of the Holy Land (front), and the other of the Middle East (back).

The printed page cannot give the same lustre of impression usually afforded by a kodacolor transparency. Nevertheless, these pictures as a whole are remarkable represen-

tations of the present locale of famous biblical sites. And Mr. Trever's skill as a photographer adds a realistic touch to the pictures. The accompanying descriptions to be found on the page opposite each picture shed additional light on the significance of the scene portrayed in relation to the corresponding scriptural passages involved. As an introduction to the Holy Land today, and to the geographical features of Bible culture and history, this book will prove to be especially useful for classroom or private instruction.

A series of introductions by representatives of the Jewish, Catholic, Moslem, and Protestant Faiths lends an additional touch of interest to this book, by emphasizing the significance of the Holy Land for their common spiritual heritage, and as the cradle of their faith.

HOWARD T. KUIST

Evanston: An Interpretation, by James Hastings Nichols. Harper and Brothers, 1954. Pp. 155. $2.00.

As every churchman knows, in August 1954 the Second Assembly of the World Council of Churches met at Evanston, Illinois. In this volume Dr. James H. Nichols, of the University of Chicago's Federated Theological Seminary, seeks to interpret the significance of that important gathering. He first discusses those Churches which were not represented at Evanston—The Roman Catholic, The Russian Orthodox, the Southern Baptists, and the Chinese—amounting in all to about two-thirds of Christendom. Next he describes the remaining Christian bodies—mainly Protestant, Anglican, and Eastern Orthodox—whose representatives made up the Evanston gathering. Then Dr. Nichols outlines the story of the World Council since its formation at Amsterdam in 1948, pointing up one or two incidents and events in world history which threatened to make it difficult for the member churches to fulfil their Amsterdam pledge to "stay together." Next he describes the program of inter-church aid and of service to refugees which the World Council has sponsored ever since its formation, and indeed even before that. Thereafter in several chapters he deals with the actual deliberations of the Assembly—its main theme, "Jesus Christ, the Hope of the World," and the other questions—of church unity and mission, and of Christian responsibility in the world—to which the Assembly addressed itself. The book concludes with the Message which the Assembly adopted and sent out to the Churches.

From Dr. Nichols' brief but comprehensive account of the Evanston Assembly certain things are clear. (I). The World Council of Churches has not merely managed to remain in existence since its formation in 1948, but has steadily grown in numbers and influence, and has carried on an active program both of ecumenical discussion and of practical Christian service.

(II). The cause of Christian unity has made some progress in the years since Amsterdam. Of this there are at least two symptoms—the fact (for which there is much evidence) that most Churches have an increasingly uneasy conscience about their unhappy divisions, and the free discussion at Evanston of potentially explosive questions which were only skirted in the most gingerly way at Amsterdam. (III). Despite such progress, the Ecumenical Movement has obviously a long distance to go in its quest of Christian unity. For instance, it was not possible at Evanston to have one united celebration of the Lord's Supper for the whole Assembly: no fewer than five were held, of which two were restricted to members of specific theological or ecclesiastical circles. This may represent an advance upon Amsterdam; but it is not at all satisfactory to the Christian conscience.

On page 75 of this book Archbishop Temple is described as having been at Amsterdam in 1948. But clearly this is an error, since Temple died in 1944. Presumably it is to his successor as Primate of all England, Dr. Fisher, that Dr. Nichols is referring.

NORMAN VICTOR HOPE

Modern Christian Movements, by John Thomas McNeill. The Westminster Press, Philadelphia, 1954. Pp. 197. $3.50.

In 1953 Dr. John T. McNeill retired from his chair in Union Theological Seminary, New York City, after a long and distin-

guished career as a teacher of Church History in Canada and the United States. In the course of his scholarly life he has written valuable books on a wide variety of subjects, such as The History of the Presbyterian Church in Canada, Unitive Protestantism—an authoritative exposition of the ecumenical attitudes of such leading sixteenth century Reformers as Melanchthon, Calvin, and Thomas Cranmer—Christian Hope for World Society, A History of the Cure of Souls, and the History and Character of Calvinism. In the present volume Dr. McNeill presents a series of brief but weighty studies of six of the most significant Christian movements which have emerged since the late sixteenth century. The movements which he thus depicts are English Puritanism, German Pietism, The Evangelical Movement, Tractarianism and Anglo-Catholicism, The Ecumenical Movement, and Modern Roman Catholicism; and when it is noted that he deals with each of these movements not only analytically but also historically, it will be realized that his book covers, at any rate in outline, much of the history of the Christian Church since the Reformation.

Dr. McNeill's treatment of his six subjects is marked by wide knowledge and acute penetrating insight. It is also characterized by scrupulous fairness. For example, he can see bad points—as well as good ones, of course—in Puritanism, Pietism, and the Evangelical Movement; he can see commendable features—as well as less working ones—in Tractarianism and Roman Catholicism. Thus, he concludes his treatment of Romanism with these words: "Let us not pray for the extinction of Roman Catholicism. We ought to reflect that in our own Churches we are prone to complacency and inertia, and that the stimulus of Roman Catholic pressure may help to deliver us from the insidious evils that afflict every church whose status is unchallenged" (p. 178).

It is very likely that a number of readers of Dr. McNeill's book will be stimulated to further study of one or other of these movements with which he deals. For their guidance a well-chosen and most useful bibliography for each chapter has been appended.

It is a matter of common knowledge and deep regret among students of Church History that no really worthy and up-to-date book has been written on the history of the modern Church. In the absence of such a text this volume of Dr. McNeill may serve as the best available substitute.

NORMAN VICTOR HOPE

John R. Mott, Architect of Co-operation and Unity, by Galen M. Fisher. Association Press, New York, 1952. Pp. 214. $3.50.

Many volumes have appeared concerning John R. Mott and his work during his long life of service. Since he has recently passed on, it is well to note this book which is a short review of this truly great life from the standpoint of the leading organizations of which he had so large a part in organization and direction.

The central theme of the book is the relation of this outstanding missionary statesman to The World's Student Christian Federation, The World Service of the Young Men's Christian Association, The Student Volunteer Movement for Foreign Missions and the International Missionary Council.

John R. Mott is the last of the "four horsemen" to pass to higher service. The others were Robert Wilder, Robert E. Speer, and Samuel M. Zwemer. These young men had the divine audacity to adopt as their slogan, "The evangelization of the world in this generation." And the miracle is that they all but succeeded! Before he died John R. Mott saw the Christian Church established in practically every nation of the world. These young men of a generation ago looked to God as their North Star and charted their course on His power. They were men of inspiration and vision and had the power of the Holy Spirit. They were in the great tradition of the Christian Church down across the centuries.

What a tremendous work of statesmanship Mott accomplished through these organizations and the ecumenical missionary conferences! We cannot but stand in wonder before such accomplishments of God working through consecrated men. We can only exclaim "There were giants in the earth in those days" and pray that those of us now left may follow in their train. This short

book well repays reading, especially in view of John R. Mott's recent death.

J. Christy Wilson

Channels of Spiritual Power, by Frank C. Laubach. Fleming H. Revell Co., Westwood, N.J., 1954. Pp. 186. $2.50.

There is little doubt that the author of this book is the world's greatest teacher. Certainly no other has carried on his instruction in more than eighty countries, in more than two hundred and forty languages. By a conservative estimate sixty million people have learned to read through the campaigns he started. What is the secret behind one man who has done so much to change the world?

In the pages of this book Frank Laubach sets forth as clearly as he can the sources of the spiritual power which have made him a channel through which the Spirit of God could work. Now at seventy years of age, though still as busy as ever in his literacy work all over the world, the writer pauses to set forth in the different chapters under a series of striking similes or metaphors how real spiritual power may be brought to bear on the greatest needs of our present world.

Here is also a record of the author's own spiritual pilgrimage. Laubach knows, as few men, the poverty-stricken, destitute, diseased, illiterate people of the world. He has worked among them in literacy now for more than twenty years following his missionary labors in the Philippines. Over and over again he proves in the different chapters that the only way out of the human predicament for these people, and for us, lies in drawing upon the power of God in Jesus Christ.

Though the author is known as a "Christian mystic" he is also one of the most practical of men. In this book any pastor should be able to see the way to a great deepening of spiritual strength in his church and his own life. There has been a great change in Laubach's thought since he wrote "Prayer, The Mightiest Force in the World." His dependence upon prayer is even deeper, his theology has become more and more conservative across the years and he now sets down the channels of spiritual power from a lifetime of service which has indeed been a miracle of this century. We hope every pastor and Christian layman who can possibly do so will read and use this book.

J. Christy Wilson

Religious Trends in Modern China, by Wing-tsit Chan. Columbia University Press, New York, 1953. Pp. 327. $4.25.

In addition to a carefully selected bibliography consisting of Western and Chinese titles, a glossary of Chinese terms and names, and a XXVII-page index, as this book unfolds, the picture of religion in modern China includes the story of Buddhist movements, the awakening within Islam, as well as the religion of the masses and that of intellectuals. This is, moreover, the third volume in the series sponsored and organized since 1936 by the American Council of Learned Societies through its Committee on the History of Religions. The author, Professor Chan of Dartmouth College delivered the substance of the book in 1949-50 as lectures at different institutions of higher learning under the aforementioned Committee and as the Haskell Lectures for 1950 at the University of Chicago. The underlying purpose is to discover the significant trends in Confucianism, Taoism, and Buddhism during the last fifty years.

While superstitions are passing away, the author affirms that certain tendencies are apparent. Although the triumph of Communism in China seems on the surface to forecast the termination of religion, the situation is not quite as simple as that. Viewed in the perspective of history, Chinese religion has outlived many political systems and ideologies. Communism may change Chinese religion, but Chinese religion may also change Communism.

While it is universally accepted that the Christian Missionary Movement as we have known it has ended in China, yet seen in the light of Chinese trends, the present suspension of Christianity may well be a prelude to a brighter and richer future. As regards the whole uncertainty of the religious future in China, it is the author's viewpoint that the

Chinese intellectuals will have neither a state religion nor a scientific or aesthetic substitute for religion. They will keep their own kind of religion going, and they will keep it free.

Indeed this is a provocative and thoughtful work and therefore is highly recommended.

EDWARD J. JURJI

Morals and Medicine, by Joseph Fletcher. Princeton University Press, Princeton, N.J. 1954. Pp. 243. $4.50.

Joseph Fletcher, now professor of pastoral theology and Christian ethics at the Episcopal Theological Seminary, in Cambridge, Massachusetts, and formerly Director of the School of Applied Christianity in Cincinnati, has written a timely book on the relation of ethics to the practice of medicine. He writes especially for the medical profession but the problems he poses are of interest to the laity as well.

The five controversial areas which he discusses are: 1. the patient's right to know his actual condition; 2. the right to limit the birth of children; 3. the right to parenthood through artificial insemination; 4. the right to sterilization; and 5. the right to die (euthanasia).

Fletcher's fundamental ethical assumption is that personality and value are intimately related; "personality is a unique quality in every human being, and that it is both the highest good and the chief medium of our knowledge of the good."

The author sets forth his views with clarity and boldness. He believes that according to his basic assumption the doctor owes the patient as a person a knowledge of the true state of his health. The patient has a moral right to know his condition; the relation between doctor and patient is personal; the doctor has no right to hold a serious diagnosis from his patient.

As for birth control. Fletcher acknowledges that it is an old problem. The major issue as he sees it is whether natural law, or nature, is to be submitted to or to be used for the achievement of higher values in life. Fletcher believes that Roman Catholic ethicists overemphasize natural law and thus subordinate the higher law to it. Sex is created not only for reproductive purposes, but for the enrichment of conjugal life.

As for artificial insemination, while both Catholic and Protestant ethics condemn the use of a male donor other than the husband, Fletcher believes it ethical where there is mutual agreement between husband and wife as they share in this kind of parenthood.

Sterilization is also justifiable and perhaps mandatory in some instances. And while euthanasia is indefensible in many ways, Fletcher believes that there may be instances when in the name of freedom, life may be terminated voluntarily when it is hopelessly disintegrating and losing its creative nature.

Reactions to Fletcher's challenging and pioneering thought will vary, whether among doctors or theologians. His frankness is refreshing, his style is interesting, his argument is clear. The relation between natural law and the highest personal values is clearly set forth. He knows the catholic thought of the Church.

Perhaps the most criticism will be directed towards Fletcher's rather meagre treatment of ethical foundations. The relation between the value of personality and the will of God needs amplification. Further, it is doubtful whether many will agree with his position on artificial insemination, or his position on euthanasia. Fletcher's use of biblical sanction for the former is rather dubious exegesis. And most doctors admit that it is a dangerous thing to sterlize an individual, since it cannot be undone. Besides, it does something to the integrity of the individual. Even healthy individuals who have been sterilized are not happy about it.

This is a book to study and challenge. It could be made the basis of a series of discussions with a group of Christian doctors. Its great merit is that it takes ethics to the medical profession and thus helps to bridge the chasm between theology and medicine.

E. G. HOMRIGHAUSEN

Religious Perspectives in College Teaching, by Hoxie N. Fairchild, editor. Ronald Press, New York. Pp. 460. $4.50.

This book of fourteen chapters had its genesis in a letter written in 1947 by Profes-

sor George F. Thomas, Head of the Religious Thought Department of Princeton University. It was directed to the Hazen Foundation and was concerned with the "need for careful studies by natural scientists, social scientists, and humanistic scholars concerning the religious issues, implications, and responsibilities involved in the college teaching of their respective disciplines." As a result, the Hazen Foundation appointed a Committee in 1949 to develop and plan a project which would deal with the concern set forth in Professor Thomas' letter. Professor Hoxie was appointed Chairman, and a number of representative scholars in various fields began their studies with the aid of scholars deeply interested in the relation of religion to higher education.

It was found impossible to treat each subject of the curriculum exhaustively, so selected subjects were chosen. The freedom of each author was fully granted although the mind of the group provided critical evaluations and direction toward the purpose of the project. And so as to avoid the vagueness which is often associated with the term "religion," the group agreed upon "Religion as man's quest for communion with an ultimate spiritual reality completely independent of human desires and imaginings."

Each of these chapters has appeared in booklet form; they are now brought out in one volume so that the selected disciplines in the college curriculum can be seen in their unity.

The subjects selected for study are: English literature, history, philosophy, classics, music, physical sciences, biology, experimental psychology, social psychology and sociology, anthropology, economics, and political science. An introductory chapter by George Thomas deals with the problems and principles of religious perspectives in college teaching, and a concluding chapter by Professor Robert Ulich of Harvard deals with the preparation of teachers.

The limitations of space prevent a thorough review of this massive and scholarly symposium. Each chapter poses the problems and the possibilities of relating religious perspectives to a particular field of liberal education. The teacher of economics or of psychology, for instance, can see rather clearly by reading Bouling's or MacLeod's chapter the religious issues in his field. The competence of each author is evident on every page of this book. And the consensus of concern that material and spiritual values be brought into closer relation is marked.

To be sure, the chapters are somewhat uneven in their presentation of the meaning of religion and its relation to a particular field. This, however, is to be expected in a symposium in which the authors do not reflect one school of thought. This is also symptomatic of the status of religion in the academic world. The authors have tried to steer between dogmatism on the one hand and meaningless generality on the other hand. In so doing, they do lay themselves open to a conception of religion which is subject to criticism by churchmen whose conception of religion is more historically rooted, intellectually defined and institutionally formulated.

For teachers in colleges and universities who wish to understand their vocations as Christians, for pastors who wish to know what is going on in the academic world, and for general readers who wish to sense the changing climate in the field of higher education as it earnestly seeks for the perspective of religion in human learning, this book is of lively interest and inestimable value.

E. G. Homrighausen

Great Preaching Today, edited by Alton M. Motter. Harper & Brothers, New York, 1955. Pp. 225. $3.00.

If one wishes to sample a cross-section of contemporary American preaching, this volume is an answer to his interest and curiosity. Here are twenty-five sermons which have been selected from the addresses given at the famous Chicago Sunday Evening Club over a two-year period. The preachers are those whose names one expects to find upon such a roster and, in this case, all have a meritorious right to be there, although not a few of them must surely shrink from the badge, "pulpit giant," or the common blurb, "all star line-up."

The editor of this volume, Alton M. Motter, has been an executive director of the Sunday Evening Club since 1950 and, until

recently, was editor of *The Pulpit* where he exercised conspicuous service. As in the previous volume, *Sunday Evening Sermons*, he has made a good selection and has provided us with a useful textbook for a study of contemporary preaching.

It would be impossible to evaluate individually the substance of these twenty-five sermons, but one cannot refrain from some general and reflective comment upon a series so representative of the best of the contemporary American pulpit.

One is amazed to see how the topical sermon, which we thought had had its day, is still retained as the popular vehicle for the proclamation of the Good News. Few of these preachers take a text and only several show any intensive exegetical work or the flavour of a solidly Scriptural background. Practically all of them indicate a sensitiveness to and an understanding of the ills of society and the national and international tensions of our day. Indeed there is not one of them who doesn't know "what is in man." But, one ventures to ask, is the ethical essay the only answer the Christian pulpit has to offer? In the techniques of writing, the art of creating and holding interest, the mechanics of literary excellence, these men are experts, but without "a word from the Lord," mere lustre cannot nourish and sustain.

Among all these, three sermons deserve "honorable mention." George Arthur Buttrick has given us a sermon worthy to be read again and again. For sheer originality, biblical and theological depth, his genius continues to delight our souls. Harold Cooke Phillips presents one of the highlights of the book in a truly great Gospel sermon (using this term with a sane connotation). And, of course, there is Paul Scherer whose preaching always proclaims the Word of God with an authentic note and appropriate relevance.

To single out these men is not to reflect unfavorably upon the others. They are all strong preachers who possess varied excellences and any one of us would proudly be their peer. Each of these has a significant and good thing to contribute to the necessary ingredients of a valid pulpit witness, which involves the presentation of the solid content of Biblical exposition in that interesting format which has characterized the topical sermon. The former without the latter is dull and flat. The latter without the former is superficial. One without the other is a failure to cultivate and extend what has been committed to our trust.

DONALD MACLEOD

A Diary of Readings, by John Baillie. Charles Scribner's Sons, N.Y., 1955. Pp. 385. $2.50.

Six years ago, Principal John Baillie of New College, Edinburgh, gave us his splendid little volume, *A Diary of Private Prayer*. It is one of the few contemporary books of private devotion that is worth using year after year; it never grows trite or old. Now another and companion volume, *A Diary of Readings*, has been prepared. Here Dr. Baillie shows his unique ability to select wisely and edit carefully. There are 365 selections, one for each day of the year, but no particular order or arrangement is followed. Hence the reader may begin with the first page on any day of the calendar year.

There are two ways to evaluate a book of this type. There is the strategy of the lexicographer who would place the selections into neat categories and tabulate the number of classic writers who are alive (there happen to be twelve) or point out that seven American thinkers have been included. Such an approach would be superficial and would do violence to this series of timely selections which Dr. Baillie has provided for us.

The other method of appraisal is simply to read a selection every morning as part of one's devotional program. Here are stimulating pieces of writing that are at the same time deeply devotional. If this volume be used systematically and faithfully, one will sense the height and range of these selections and will find himself loving God more deeply, not only with his heart, but also with his *mind* as never before.

DONALD MACLEOD

Disciplines of the High Calling, by Perry Epler Gresham. Bethany Press, St. Louis, 1954. Pp. 176. $2.50.

Good books upon the theme of the Christian Ministry as a high and disciplined call-

ing are not plentiful. Hence the appearance of this title does not presume upon any overcrowded list. What gives greater satisfaction, however, is the quality of the author's convictions concerning what constitutes a worthy ministry and his vivid representation of God's messenger at work among the varied responsibilities of his calling.

Dr. Perry Epler Gresham, President of Bethany College, West Virginia, writes this book out of a rich experience as a distinguished preacher and educator. There are six chapters, four of which were written originally as a series of lectures and given at Butler School of Religion. Altogether these chapters present a diversified treatment of the various aspects and facets of a parish ministry, but a cogent unity is maintained since the frame of reference is provided by the great Biblical doctrines, particularly the Lordship of Christ.

The first chapter may sound an unpopular note among activistic clergy—The Disciplines of the Study. Here Dr. Gresham calls for bigness and the best place to begin is in the preacher's mind. He deplores the ready and easy tendency to become the slave of a *little* system of thought or to parade a "gossip theology" (wholly hearsay). He urges men to possess a questing mind that is ever re-discovering the Bible, challenging the great theologians on their home ground, and seeing the Christian witness in the broad and grand sweep of the history of the Church.

The second chapter is undoubtedly the best in the whole book—The Disciplines of the Pulpit. Although Dr. Gresham does not intend it, the material falls into three parts: what one ought to be in the pulpit; what the sermon ought to be; and what the sermon must have. Attitude in preaching is of paramount importance and any attempt, therefore, to play the grandstand, to reveal belligerence, to portray undue self-assurance, to indulge in self-pity, or to raise defences, is to be deplored and roughly cancelled out. The sermon, moreover, ought to be Christian, important, urgent, true, relevant, and redemptive. And effective preaching is possible only when each sermon has structure, purpose, content, variety, style, poetry, movement, and conviction. "The conviction is the power of the Word of God which lays hold of the worshiper in such a way that the practice of godliness follows. A man is convinced when he has the idea; he is convicted when the idea has him" (page 64).

Chapters III and IV go together. The Disciplines of the Parish and The Disciplines of Various Ministries contain much wise counsel and hearty encouragement. Dr. Gresham does not presume to have all the answers, but in Chapters V and VI he takes us, like a good companion, to adequate resources where, to be sure, the whole man—mind, will, emotions, and conduct—will be under discipline to a Person, without whom his high calling is devoid of meaning.

DONALD MACLEOD

Spiritual Values in Shakespeare, by Ernest Marshall Howse. Abingdon, N.Y., 1955. Pp. 158. $2.50.

Harold C. Goddard, in his able book, *The Meaning of Shakespeare*, quotes a young college girl who wrote more truly than probably she realized, "You just can't discuss Shakespeare without putting a window in your very soul." By the truth of this statement this girl confirmed what Shakespeare himself hoped all real drama should achieve: "To hold, as 't were, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure" (*Hamlet*, III, ii, 20).

Convinced that Shakespeare remains one of the greatest moral analysts of all time, Dr. Ernest M. Howse, the minister of Bloor Street United Church, Toronto, Canada, has written an interesting volume in which he examines eight of the best known plays by the bard of Stratford. These were given originally as a series of Sunday evening addresses and were very popular with the large student audiences which heard them.

The opening chapter is a valuable introduction to the series, because it sketches, in twelve cogent pages, the role of drama in the field of religion and the career of the theatre as a "prodigal daughter" of the Church. Then follow eight essays of outstanding literary quality in which the author explores various plays and points up the moral dilemma upon which each is built. The

chapter titles are striking and suggestive: *Hamlet*, The Tragedy of Indecision; *Othello*, The Tragedy of Jealousy; *Macbeth*, The Tragedy of Ambition; *King Lear*, The Tragedy of Ingratitude; *Richard III*, The Tragedy of Bad Intention; *Julius Caesar*, The Tragedy of Good Intention; *The Merchant of Venice*, The Tragedy of Inhumanity; *The Tempest*, The Tragedy of Life. These studies are concluded with a short essay, "The Individual and The Eternities," which is somewhat of a summary of the author's reflections upon the series.

This is a stimulating little book which any preacher can read with much profit. It becomes particularly illuminating when each play is read prior to Dr. Howse's discussion. One wonders, however, if the volume can be rightly called "Spiritual Values in Shakespeare" unless the semantic problem involved is clarified. The author finds that "nowhere have (Shakespeare's plays) the suggestion of any power to redeem" (p. 47). Some will raise the question whether real, spiritual *values* can be devoid of redemptive power and intention and still be values. The consideration of Shakespeare's plays as skilful diagnoses of our human nature would be closer to the aphorism once written by an old Scottish preacher: "Shakespeare tells you all you need to know about man. And the Bible tells you all you need to know about God."

DONALD MACLEOD

Pastoral Preaching, by David A. MacLennan. Westminster Press, Philadelphia, 1955. Pp. 157. $2.50.

Many chapters have been written upon the various types of preaching—expository, topical, biographical, doctrinal, life situation—but here is a book which emphasizes that peculiar quality without which any preaching cannot be effective or achieve the end for which it is intended. Dr. MacLennan, who is Professor of Preaching and Pastoral Care at Yale Divinity School, names the pastoral quality and perspective as the *sine qua non* of the preacher and when both are brought together we have "the communication of the good news by one whose relationship to persons is that of shepherd of souls" (p. 26). As his thesis unfolds he never loses sight of the true concept of preaching as "the essence of the ministry" (p. 18) or of its basic nature as a "part of a dynamic event wherein the living, redeeming God produces his act of redemption in a living encounter with men through the preacher" (Donald Miller, *Fire in Thy Mouth*, p. 134).

In six suggestive chapters, Dr. MacLennan works out a helpful pattern and strategy for those who wish to make their preaching more pastoral, and hence more useful and effective. His chapter headings are mostly just single words, but they are so well chosen and arranged that one can see immediately the direction of his thinking. From "perspectives" he leads on naturally to "objectives," then to "resources" and "methods" of handling them. The two final chapters sketch the preacher in action as the bearer of the unifying Word of God.

This book is an example of solid, sensible writing about preaching. It shows wide and varied reading. Indeed the author's acquaintance with contemporary literature is amazing. What is most satisfying, however, is that the materials and conclusions of this book have come from one who has had wide experience himself not only in the pastorate, but who has seen also the preparation for it from *inside* a theological school. This has helped to produce such a fair and well-balanced volume, devoid of snide sentences cast in either direction, and featuring an experiential insight into the deep contrast between the role of pastor as preacher and of the theological professor as itinerant preacher.

In all his books, Dr. MacLennan writes well. One wonders why, in this volume, he fell victim so frequently to the "interminable" paragraph. To name an extreme example, on page 55, one paragraph runs to 111 printed lines. And further, on page 99, the quotation attributed to Sir James Barrie is, so a friend tells me, from Studdert-Kennedy.

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Volume XII Number 1

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—C. Stanley Smith, Bangkok, Thailand.

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Published quarterly by: THEOLOGY TODAY, P.O. Box 29, Princeton, N.J., U.S.A. Subscription rates: United States, Canada, and Mexico, $3.00 per year, $5.00 for 2 yrs.; the British Empire except Canada 15/- per year (British agent: B. H. Blackwell, Ltd., Oxford, England): all other countries, $3.50 per year in U. S. funds, $6.00 for 2 yrs.; Student rate, $2.25 per year.

The Princeton Institute of Theology

July 11-21, 1955

UNDER THE AUSPICES OF THE FACULTY OF

PRINCETON THEOLOGICAL SEMINARY

Opening Address: Monday, July 11, 7:30 p.m.: Ralph W. Sockman of New York.

First Week

Bible Hour: 8:00 a.m.: Bruce M. Metzger of Princeton Seminary

Elective Courses: 8:40 to 9:50 and 10:00 to 11:00 a.m.:
Edward Dowey, McCormick Seminary
Charles T. Fritsch, Princeton Seminary
Donald Macleod, Princeton Seminary
D. Campbell Wyckoff, Princeton Seminary

Clinic on Sermon Delivery: Wilbert J. Beeners

Convocation: 11:30: James A. Clarke, Professor of Homiletics, Princeton Seminary.

Evenings: A series on *Living Concerns of our Time,*
Bayard Dodge, former President of Beirut University
E. Harris Harbison of Princeton University
Robert S. Meyer of McKim Boys Haven, Baltimore
Richard K. Toner of Princeton University

Second Week

Bible Hour: Ernest Gordon of Scotland and Princeton University

Elective Courses: Emile Cailliet of Princeton Seminary
Theodore Gill of *Christian Century*
Wayne Oates of Louisville Baptist Seminary
J. Christy Wilson of Princeton Seminary

Clinic on Sermon Delivery: Wilbert J. Beeners

Convocation: Chaplain David H. C. Read of Edinburgh, Chaplain to Her Majesty the Queen in Scotland

Evening Meetings: July 18: Frank Laubach of World Literacy
July 19: Elton Trueblood, religious officer of U.S. Information Service.
July 20: Frederick B. Speakman of Pittsburgh

Registration, $5.00. Husband and wife, $7.50.
Total cost of tuition, room and board for the ten days, $45.00.

For Program, including all particulars, write:

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